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THE CONGREGATIONALIST

VOLUME LXXVII

Boston Thursday 29 December 1892

NUMBER 52

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ANNUS MIRABILIS—1893.

BY EDITH M. THOMAS.

not in ages of the sculptured past,
That sleep within Time's precinct still and vast,
Shall there alone be found a wondrous year,
Meet to be sung by poet and by seer!

This year a wondrous year shall surely be
To such as have the gift to hear, to see!
Never a stranger twelvemonth has rolled round
Than this whose birth the steeple chimes resound.

This year shall see the winter's force undone
Through magic of the southwind and the sun.
And, where the sheeted ice and snow have been,
The snowdrops smile between her blades of green.

This year shall see the seed in darksome crypts
Be changed, and lift a myriad eyes and lips
To gaze with flowery faces turned toward light,
To taste the freshening breeze and dew of night!

This year shall see the green flower of the vine
Be changed into dark flagons filled with wine,
And, where with bloom the fruit tree blushed but now,
Red apples weighing down the patient bough.

This year a wondrous year shall surely be
To such as have the gift to hear, to see!
Life showed no pageants in the days of old
More strange, more rich, than those we shall behold.

Unto this world we know (yet know not well)
This year shall strangers come with us to dwell;
Mute shall they be, yet in their newlit eyes
Some fleeting reminiscence of the skies!

This year shall love so strange a tale repeat,
Rest shall be exiled—unrest be more sweet;
A name beloved upon the breeze shall float,
And every bird shall blend it with his note!

This year shall care, black care, find some new way
To take the sweet from life; to wound, to slay!
This year shall some with strange good-by depart
And empty leave the mansion in the heart.

This year the wondrous year shall surely be
To such as have the gift to hear, to see!
We greet, between prophetic smile and tear,
Annus Mirabilis—new year, strange year!

+

1893

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THE CONGREGATIONALIST

VOLUME LXXVII

Boston Thursday 29 December 1892

NUMBER 52



topics and Bible readings.

"IT IS A ROYAL OCTAVO OF HELPFULNESS TO PASTOR AND PEOPLE," so writes an Albany pastor. "One of our Western pastors in sending his order praises the helpfulness of the HANDBOOK, as tested by several years' experience. It will interest those who will possess the little manual the coming year to know that the orders thus far exceed those of last year and indicate a very wide use of the prayer meeting

CROSSING the threshold of a new year, Phillips Brooks once said, may be likened to the removal into a new house. We take advantage of such a change to discard certain articles which we are reluctant to destroy yet which are not worth transferring to the new abode. And in entering upon a new year it is fitting that we carry some things with us and leave others behind. First of all we can cast away forever the sins of the old year, taking with us only the blessed sense of forgiveness and the strength which has come from temptations resisted. Our sorrows, too, can be left behind, but not the sanctifying influences and precious lessons which have been the outgrowth of loss and bereavement. Let these be carried forward into the new mansion to enrich and beautify our life therein. So with every experience of the last twelve months. Out of each and all, whether of sin and struggle, failure and disappointment or of success and joy, has come something of permanent value to our characters. Let us transfer this, and this only, across the threshold of the year upon which we now stand, leaving behind the despondency and distrust, the worries and fretfulness, the jealousy and selfishness which have marred the days to which we are bidding farewell.

No question calls more imperatively for consideration by our churches than this one, how to evangelize the cities. It has been abundantly discussed, but the problem, instead of being solved, is constantly growing into larger proportions. It is admitted that the task is difficult, that it is very expensive and that it is going to require much time and much personal sacrifice. But the reason so little is done seems to be that those who are expected to do the work do not see clearly just what needs to be done first. One of the objects in forming the Pilgrim Association in Boston, which meets for organization on Wednesday of this week, is to find out what ought to be done in the way of church extension in this city. Dr. Stimson in the article on our 715th page has, we believe, contributed much to the discussion of this subject by showing what is peculiar in it from a Congregational point of view, what kind of organization it demands and in what direction such an organization points. He has written from long study of this great question and from practical experience as a pastor in three cities, each presenting characteristics very different from the others. We have read nothing recently which has

impressed us as offering so valuable suggestions on church extension in cities.

While we are reasonably alive to the dangers which menace our civilization from the "new West" are we sufficiently apprehensive of the same in the "old East?" We have here in New England a large contingent of French citizens who are alien in spirit to our public schools and many of them are mere tools in the hands of unscrupulous politicians. During the last campaign they were used by both parties to an extent which few realize. These people are formed into associations to foster a substantially foreign sentiment and are filling municipal and town offices. While they present material for good citizens they form a dangerous element when under the control of unscrupulous leaders. It is of first importance to educate this class in society in the principles of Christian truth. While there are various French Protestant churches throughout the country the French Protestant College at Springfield is the only institution in the land which has the equipment for this broad educational work. In view of this fact the call for \$75,000 to meet the increasing demands upon the college should not appeal in vain to Christian citizens.

English courts have suppressed the "missing word" gambling craze, but it lived long enough to give abundant proof of the depth and breadth of the passion for getting much for little which is inherent in certain races, notably the Anglo-Saxon and Jewish. The "missing word" scheme has been adopted by publishers in New York and Boston and our courts need to act promptly. If the statement that we are fast becoming a people given to gambling is questioned, the following testimony of an expert authority, the *New York Sun*, may be cited: From Jan. 1, 1892, to Jan. 1, 1893, the stakes and purses of American race courses amounted to \$5,000,000 and the betting upon the races was fully \$400,000,000. Of this enormous sum \$275,000,000 was placed at Eastern tracks and poolrooms. It behooves us all to take these figures to heart and to bring the power of preaching, teaching and parental influence to bear against the pernicious practice.

For a second time the affairs of the Salvation Army in England have been investigated by a competent committee and the honesty and capacity of its leaders certified to. The report rendered last week was the result of examination by such men as Sir Henry James, Mr. Sydney Buxton and the president of the Institute of Chartered Accountants. They report favorably upon the administration of the plan of social regeneration outlined by General Booth in Darkest England, but think that possibly too large a proportion of the \$500,000 which was subscribed was put into buildings. While believing that the property acquired and maintained for the Army is safe in the control of General Booth and his associates the committee suggest the

additional safeguard of trustees, who shall be independent of army connection and unite sympathy with its work to trained business capacity. This verdict ought to set at rest the criticism which has persistently followed General Booth. He is now appealing for \$300,000 with which to enlarge the farm colonies and social side of the army's work, but the distress so prevalent in England makes it seem unlikely that much of this sum can come from the lower or middle classes and the queen and the Prince of Wales have turned their back upon General Booth's requests for financial aid.

A diary of the daily events of one's life is usually dry reading. Many begin such a record with the new year, but few continue it many weeks. As soon as the facts have separated themselves from experience they lose their value. What we desire to remember are the things which have enlarged and enriched our life and remain a part of it. The state of the weather, the fact of a journey, a headache or attendance on a public meeting are matters of transient interest. It does us no good to be reminded that these things occurred at particular times. But the article which corrected a false impression which had long distorted our view, the book which brought us into new ways of thinking, the suggestion which opened to us new paths of pleasure or usefulness, the meditation, the conversation, the address or sermon, the vision of nature or art which inspired us to new purposes and their fulfillment—these we love to recall; and if we could bring back in their freshness the sensations and experiences they first brought to us, they often would be more fruitful and pleasing than they now are. Almost every one makes a note-book of first impressions of foreign travel and values it because it recalls experiences rather than facts. Try this year the method of keeping a diary of what you enter into and what enters into you, rather than writing down the list of the things which pass by you and disappear.

When Christmas falls on Sunday there seems to be imparted a peculiar richness and meaning to the services commemorating the Saviour's birth. A cumulative impression is thus secured as the countless reminders of the holiday season in the streets and shops give place to the solemn strains of the organ, the joy-laden carols of little children and the old yet ever new message of the Christian gospel. We cannot reflect in our pages a tithe of the praise which rose in great volumes from all the churches over the land, but no thoughtful observer can doubt that every year the heart of humanity greets the Christ child with a larger and sincerer welcome.

THE CASE FOR FREE PEWS.

A deepening of interest in the advisability and practicability of removing all taxes from church pews is apparent in many forms and many places. While sentiment moves slowly the drift is unquestionably in this

direction, and more churches are agitating the subject just at present than ever before. With the hope of furnishing data to guide thought we print this week on page 720 a valuable array of testimonies, which may be considered the judgment of experts. In view of the fact that a great many annual meetings are held in the early weeks of January we commend this timely symposium to the careful attention of pastors and laymen. Seldom have we published a more valuable collection of opinion on a topic so vitally related to the welfare of the churches.

No merely *doctrinaire* advocacy of so important a departure from conventional usage as free pews involve can be as conclusive as the deliberate utterances of forty or fifty witnesses who know whereof they affirm. Even a superficial reader must be impressed with the substantial unanimity of opinion in favor of the system, and the fact that this testimony has been gleaned from the city and from the country, from the East and the West, and from churches whose fields and environments differ widely, makes it still more weighty. No doubt this evidence might easily be supplemented, and it is possible that other expressions, if they could be obtained, would be less favorable to the plan, but the conclusion from this series of testimonies is certainly warranted that the free pew system succeeds where it is given a faithful trial and is not left to operate automatically.

We have no hesitation in declaring our own conviction that this system accords both with the principles of our religion and better than any other meets the demand made upon the churches by modern conditions. With what an eminent Presbyterian layman, Mr. Robert C. Ogden, says on another page we are in substantial agreement. Not that much cannot be said on the other side—the advantage of knowing at the beginning of the year the approximate income for the year, the danger that some persons, under the free system, will stint their gifts or perhaps sponge altogether their religious privileges, the desirability of sitting by families in the house of God.

But when due consideration has been given to this side of the case the argument, when analyzed, is based on expediency rather than principle and concedes that the churches and Christians generally may think first of themselves and next of their brethren. How significant is the repeated statement in our symposium that the removal of the taxes on pews deprives the non-church-goer of his last excuse. To be sure, he may have no business to run to the cover of such a pretext, but the church that is to win the modern world must be as patient and tactful as its Lord, and leave no stone unturned if by any means it would win souls. We have never seen a satisfactory and convincing defense of the system of pew rents, but our columns are open to a plea in its behalf from any one who feels that he can justify it to candid, Christian common sense.

We are all burdened today with the pressing question of bringing under gospel influences thousands of men and women, not utterly vicious and depraved but for one reason or another indifferent to or alienated from the churches. The duty of reaching such overrides all consideration of personal

comfort and conformity to traditional custom. It is not claimed for the free system that it works miracles. It cannot succeed, no "modern method" ever can succeed, in an ice box. But it is a step toward the desired goal; it is a removal of the barriers and thus it is preparing the way of the Lord. We risk the statement that in proportion as a church throughout the rank and file of its membership is filled with the self-sacrificing spirit of Jesus Christ it will be led to raise the question as to the righteousness and Christian wisdom of our modern system of renting pews.

Signs multiply that this healthful ferment of opinion is already leading to definite results. The recent action of Shawmut Church in the heart of old Boston is a symptom and no less significant, because it is a prosperous suburban church, is a similar decision by the Brighton church to do away with pew rents after Jan. 1. In other denominations, particularly the Episcopal, the sentiment for free pews is growing. Rev. H. Y. Satterlee, rector of Calvary Church, New York, said recently: "Calvary Church will never gain the confidence of all classes in the neighborhood in which God has placed her, or do her work as New Testament Christians did theirs, until her welcome to all is as free as that of the gospel itself." We trust that our churches generally will consider this great question candidly and prayerfully. We neither expect nor desire any sudden and sweeping reversal of the system now so generally prevalent. The local atmosphere and environment must determine whether the free pew system, which seems to be the ideal toward which our churches should move, is in a particular community at once feasible.

TOO MANY CHURCHES.

The efforts to prevent unnecessary multiplication of churches promise to bring about some valuable results. A short time ago we mentioned the arrangement between the representatives of five evangelical denominations in Maine to secure mutual co-operation and prevent waste by overcrowding ground already occupied. More recently a conference of representatives of the home missionary societies of the Presbyterian, Congregational and Reformed churches met at the office of the Presbyterian Board in New York to discuss the same subject. The calling of the conference was prompted by the strong resolutions passed by the last General Assembly on this matter. Rev. Dr. C. L. Thompson, who introduced those resolutions, was present, representing the Presbyterian Church.

It was agreed that western superintendents of the societies should be instructed to inquire carefully concerning churches already organized in a town before entering on any new work; also that when two or more denominations wish to organize churches in the same town, and the wisdom of such action is questioned, the matter should be referred to a local committee representing the proposed organizations. If this committee should not agree the difference should be referred to the secretaries of the missionary societies in New York as the final arbiters.

The Episcopal, Methodist and Baptist societies were invited but were not represented. This is unfortunate for the interests

of comity, for these three denominations are foremost in multiplying churches in communities already supplied. The Episcopalian loves his liturgy, and is apt to think there is no real church till one of his order is established. The Baptist considers the winning of Christians of other denominations into his fold as only next in importance to the conversion of sinners. Secretary J. B. Clark states that recently an official of the Baptist Home Missionary Society affirmed to a sympathetic audience that the Baptist church exists for two purposes, first, to save sinners, and, second, "to convert our pedobaptist brethren from the error of their ways." Methodists have often claimed that the best place to plant a new Methodist church is close beside a Congregational church.

While denominational societies are working in the newer fields of the country—in such a spirit it is not possible to prevent rivalry nor, in all cases, criticism of our own home missionary society. But the facts in the case go far to relieve that society of any deserved censure. It aided last year about 2,100 fields in the West and South. It shares 493 of these fields with the Methodists, 224 with the Baptists, 133 with Presbyterians and 120 with the Episcopalians. In ninety-one of the 133 fields shared with Presbyterians there are populations ranging from 2,000 to 20,000, and there appears to be abundant room for churches of both denominations. In thirty-one of the remaining forty-two fields the Congregational church was first organized. Last year in six States where forty-eight Congregational churches were organized only two were planted in communities where there existed any other evangelical church. The statement of principles of our home missionary society affirms that "it is the invariable rule of the society not to plant a Congregational church or mission on ground which in the proper sense of the word is cared for by other evangelical denominations."

We believe a careful scrutiny of the facts will show that Congregationalists are least at fault in this unnecessary multiplication of churches and that cases which are open to criticism are usually self-supporting churches for which the home missionary society is in no way responsible. Of its 2,100 fields 1,578, three-fourths of the whole, contain neither a Methodist, Baptist, Presbyterian or Episcopal church and a large proportion of the remainder are either in towns of considerable size where several churches can maintain themselves or are cases in which the Congregational church was first on the ground. The society does not shrink from the closest investigation of the facts, and while its officers admit the bitter and ruinous rivalry which exists in many places they affirm their purpose to do nothing to promote it and to prevent it as far as possible.

THE CRISIS IN FRANCE.

The causes of the threatening condition of things in France are these. The now collapsed Panama Canal Company had the approval and assistance of the French Government. When it fell into difficulties it bribed many legislators, prominent officials and different journals in order to defer the exposure of the truth. It is declared that at least 104 members of the Chamber of Depu-

ties accepted bribes, amounting in all to \$1,300,000. The report of the engineer who had been sent out to investigate the situation on the isthmus was suppressed at first, and at last was only allowed to leak out a little at a time, so that the managers and the officials in league with them might make money in speculation. At last the public became sensitive and the reluctance of the government to investigate became so evidently suicidal that it had to be overcome.

The actual condition of things is this. The republic yet stands, but one or two ministries have fallen in swift succession. That of M. Loubet was defeated. That of M. Ribot only survives because six of its members have taken the unprecedented step of voting. President Carnot, although still in office, has lost much of his hold upon the people. The present ministry is now proceeding vigorously against men of its own party, some of them eminent, lest it give color to charges against itself. The Royalists, the Boulangists and the Bonapartists all are striving to make use of the situation for their own ends. But they are sharply jealous of each other and neither has a suitable leader or any strong hold upon the people at large. Moreover, on Dec. 23 a proposed declaration of no confidence in the present ministry failed by a large majority, the vote standing 353 to 91.

Although Paris is at white heat the country at large is quiet and the army remains tranquil. Before these words reach the reader the whole situation may be altered materially. But, at this writing, it seems as if the Panama scandal, which the government at first tried to suppress and then to use, now has been made the excuse for an attempt at revolution by the remnants of the Boulangist party, who hope for the co-operation of the Bonapartists and the Royalists, but who probably will fail, as they deserve to fail, of capturing the nation. Fortunately, the influence of the Pope is on the side of the republic.

[Prayer Meeting Editorial.]

THE WEEK OF PRAYER.

Probably the principal aim of those who originally proposed the observance of the Week of Prayer was to intensify the spiritual earnestness of individual Christians throughout the world. Another, hardly less important, must have been to quicken, as a natural result of stimulating individual believers, the devotion and efficiency of the different churches and religious denominations. A third must have been to give practical direction and a stronger impetus to Christian effort already in progress, and to open the way to new, and up to that time chiefly unperceived, undertakings for the spread of the gospel among men. All three of these objects have been accomplished in a considerable degree. The suggestion of observing the Week of Prayer may be said safely to have been an inspiration from on high, and the amount of good which it has accomplished only the all-knowing God can estimate.

It is evident, nevertheless, that only a part of what may be gained by the observance of the week has yet been realized. Some individuals are aroused and uplifted thereby. All who are Christ's followers may be. Some churches exhibit during the succeeding months a new vigor, evidently

due to the impulse received during the week. This ought to be true of them all. Not until this annual season of self-searching, penitence and renewal of consecration shall have become universally recognized and kept, and until it shall have become apparent that the whole Christian Church has learned to attain and maintain yearly a higher level of spiritual feeling and effort, will the full and possible fruit of the week have been gathered.

A very important and most practical use of the opportunity which it affords is the reconciliation of differences. How many professed Christians are personally at variance with others! How many churches are more or less sharply divided by quarrels! If the Week of Prayer so soon to begin were to accomplish nothing else but the restoring of genuine peace and brotherly love where these are lacking today it would do a work which would cause rejoicing both on earth and in heaven throughout eternity. But the only way in which this can be brought to pass is for each Christian concerned to repent and humble himself for Christ's sake, to make advances for mutual forgiveness toward others involved, and to welcome and reciprocate heartily the earliest tokens of good will exhibited by them. Who will be first to heed these truths?

The relation of the Week of Prayer to the work of missions must not be overlooked. It is a special opportunity for united prayer by the whole of Christendom for a blessing upon all missionaries, home or foreign, and for the extension of Christ's earthly kingdom. There is danger lest in the multiplicity of objects set before us for which to pray we may fail of sufficient concentration of purpose. Whatever else may have to be disregarded, the two objects which we have just named should not be forgotten.

THE WEEK IN REVIEW.

Congressman Andrew of Massachusetts, all through his brief but useful career in Congress, has been a vigorous advocate of civil service reform and if it be true that he is to succeed Hon. Theodore Roosevelt as chairman of the national commission then the country can rest assured that there will be no retrogression. Mr. Andrew has introduced resolutions in the House of Representatives calling upon the President to frame rules providing that all appointments of heads of divisions in the various departments of the Government shall be made by promotions of men already in the service, that the rules be extended to custom houses having twenty-five or more employes and to letter carriers at all free delivery offices. Were these resolutions the simple expression of Mr. Andrew's views their introduction would not be insignificant, but when it is affirmed on good authority that both President Harrison and President-elect Cleveland indorse them they assume new proportions. President Harrison is believed to be contemplating exactly the extension which the resolutions call for and Mr. Cleveland is said to have assured President Harrison that, instead of considering such extension an embarrassment to his administration, he would consider it a favor, relieving him of a burden of parceling out offices which he does not care to carry. May rumor crystallize into fact!

Mr. Cleveland did not receive a majority of the votes cast for president last month. The total, according to the figures of the *New York Evening Post*, was 12,028,008. Of this number 5,567,990 were for the president elect. President Harrison had 5,176,611, General Weaver 1,025,060 and General Bidwell 258,347. The vote of the Prohibition party four years ago was about 250,000. It has presented in both the last presidential elections candidates of unexceptional character and deserved popularity, yet it has not only made no progress but has relatively declined. This year it received but little more than two per cent. of the total votes cast. Much more significant is the sudden rise of the People's party, which will not only have an opportunity to exercise important influence in Congress but has also won quite a number of local victories. Whether or not its leaders will adapt its principles to popular demands in such wise ways as to enlighten the people and command respect for their statesmanship, and so win and hold the balance of power between the two great parties, remains to be seen. If they are able to do this the party of the future may have already appeared, but it will need to undergo important modifications from that which at present bears the name of People's.

Governor Flower of New York has announced his intention of reappointing Isaac H. Maynard as judge of the Court of Appeals to fill the vacancy caused by the election of Judge Andrews to be chief judge of the court. It was hoped by every decent citizen of the State that when Judge Maynard's term expired, Dec. 31, he would be permitted to return to the privacy of oblivion. His conduct as a tool by which David B. Hill secured control of the New York Legislature a year ago is too recent to have been forgotten. This hope was strengthened by the significant action of the Bar Association of the city of New York last week, when it almost unanimously reaffirmed its belief in Judge Maynard's unfitness for the position and respectfully requested the governor not to appoint him. The best lawyers of the metropolis, irrespective of party, said, in the words of one of their number, the president of the association:

The occasion is most momentous. The simple question is whether lawbreaking for a party purpose constitutes a good reason for appointing the law-breaker to fill a vacancy. Is that court to be made into a refuge for sinners? Judge Maynard consciously violated a clear, plain law. His only excuse is that if he obeyed it it would have given the certificate of election to a man whom he thought was not elected. If in such a case a man may break the law chaos would reign.

It was supposed that when such a statement had been made from such a source the governor would resist the demand made by ex-Governor Hill, viz., that Judge Maynard—his tool—be vindicated. Governor Flower has chosen to offend the people and befoul the bench of the highest court in the State, rather than lose the support of the most adroit and unscrupulous politician in the country. The evils that flow from such a maladministration of office and such a soiling of the judiciary are more than local.

The New York Chamber of Commerce has adopted the report favoring national control of quarantine, to which we referred last week, and has petitioned Congress to

act immediately. That this body will accede to this demand, and also endeavor to restrict or prohibit immigration, is probable if reports from Washington are reliable. Physicians of highest repute, sensible men of affairs, agree that the reappearance of cholera in this country next spring is inevitable unless the strictest quarantine is maintained, and they are equally certain that such a quarantine cannot be enforced thoroughly, scientifically and without injustice to trans-Atlantic passengers unless it is done by national officials acting in unison. Tammany appointees like Dr. Jenkins are not the men needed. Several new cases of cholera of the Asiatic type in Hamburg last week have renewed the alarm in Germany and strengthened the hands of those in Washington who are endeavoring to bring about this reform.

It is well to keep in mind the demands of the Farmers' Alliance. Though not entirely in agreement with the People's party, it nearly approaches it in its views on economics and statecraft. Here are a few of the demands made by the Indiana Alliance at its last meeting: total abolition of the free pass system; suppression of the liquor traffic; reduction of public officials' salaries to a level that similar services will command in the open market; immediate revision of tax laws, requiring all holders of notes, mortgages or securities to allow such securities to be stamped by the assessors and no security not so stamped to be collectible. The Illinois Alliance demands the reversion of the present system of taxation; a State tax upon the gross income of railroads, telegraph and telephone corporations and a graduated income tax; free and unlimited coinage of silver; uniform system of text-books in the public schools; direct vote of the people upon all State officials including railroad commissioners and governmental control of railroads.

An evening paper has been established in Toronto for the dissemination of opinion calculated to foster the growth of the annexation sentiment. This is indicative of the wave of dissatisfaction with present conditions which is sweeping over the Dominion, to which we referred in our issue of Dec. 8. Nor are the lines of cleavage wholly political. French-Canadian journalists, reflecting the thoughts of their constituencies, are speaking plain words to the Roman Catholic ecclesiastics at home and abroad. The *Courier du Canada* of Montreal has just rebuked in scathing terms the Bishop of Chartres, France, for a letter written to ex-Premier Mercier of Quebec congratulating him on his recent acquittal and claiming that he was a victim of his love for the church and for France. The French bishop is informed that he has no business to insult those "whose only crime is to have overthrown a ministry à la Panama, which was leading us to financial ruin and national disgrace." *La Revue Canada*, also of Montreal, the paper recently interdicted by Archbishop Fabre, in discussing alleged inferiority of the French-Canadians, says:

Our education has to be begun anew, from the top to the bottom of the ladder. The father of a family and the mother learn nothing else but passive submission, either in the college, convent or primary school, or again from the confessional, the pulpit or the priest. They cannot in their turn teach anything else

to their children and are even obliged to do so. The natural consequence of this fundamental principle of our society is a want of initiative, a weakening of the intelligence and, finally, stupidity. . . . To keep the people, that is every one, as much as possible in the most perfect ignorance, in the most abject submission and to pluck every one, by the aid of darkness, is the first *credo* of every good *cure* of our dear Province of Quebec.

Mgr. Satolli, if his authority extends to Canada, will have to visit that realm if such utterances multiply.

IN BRIEF.

It wouldn't be much of a French revolution which didn't include a duel or two, but the progress of civilization may, perhaps, be seen in the fact that in these later days these affairs of honor (?) assume very much of a mock heroic aspect.

Forefathers' and Christmas celebrations have followed close upon one another, yet we trust that they have not consumed so much energy that little is left for the Week of Prayer close upon us and for the distinctively spiritual work of the winter, which yields to nothing in importance.

If those who ask us to contribute the *Congregationalist* free of charge to public and charitable institutions will count up the number of colleges, schools, hospitals, reading-rooms, homes for the sick and aged, etc., they will see that by dividing the cost with them we are doing all that can reasonably be asked.

The primal source of the influence of a great life is never more strikingly shown than when special reference to it necessitates making prominent the religious element. The observance of Whittier's birthday by his native city, Haverhill, last week, like every one of the various memorial exercises which have been held in his honor, was essentially a religious service.

At a Brooklyn club the other evening one of the speakers, himself a foreigner, remarked that that city is ruled on the Democratic side by an illiterate Irishman and on the Republican side by a German Jew. He made the statement a text for an effective appeal to American citizens to attend to their civic affairs and to choose and follow intelligent American leaders.

It is said that there is a tribe in Africa where speakers in public debate are required to stand on one leg and are not allowed to speak longer than they can stand in that position. With all our boasted civilization we discover every now and then points in which savages surpass us. If the rule could be applied in some of our prayer meetings how it would improve them!

Did Jesus Give Judas the Last Supper and How Does the Answer Affect Baptist Practice is the title of an article in one of our contemporaries. Was Methuselah Drowned in the Flood is the title of another. These subjects suggest those ancient worthies who cared more for tithing anise and cummin than for the weightier matters of the law. To a church confronted as it is today with formidable social evils such themes should be relegated to the deepest confines of oblivion.

Dr. McGlynn is happy. He has been restored to the priesthood by Mgr. Satolli. A great number of people are also happy for the same reason. He had a most enthusiastic reception at a meeting of the Anti-poverty Society, of which he is president, at the Cooper Union last Sunday night. His former parishioners of St. Stephen's Church crowded the hall. He does not seem to have repented of the things for which he was deposed from the priesthood either. Is the Catholic Church

adjusting itself to the present situation and responding to popular demands?

The contest between the opposing parties in the Presbyterian Church is enlarging its proportions and the lines between them are being more definitely drawn. Lane Seminary will stand by Prof. H. P. Smith and continue him in his professorship pending the appeal. Union Seminary has definitely committed itself to the defense of Professor Briggs. Rev. Dr. E. L. Clark, one of the directors of that seminary, in an article on our 718th page, defines its position. The probability of a division in the Presbyterian Church constantly increases and it is becoming more and more difficult to see any way in which it can be avoided.

The Madison Square Garden Christmas show in New York, in which the rich little children play the part of generous benefactors to the poor little children, seems to have been about as much of a grand fizzle as it was last year. Here is a sentence or two from reports of the occasion: "The ropes did not work well always and many of the toys had been insecurely tied, so that they came tumbling down upon the children at intervals. Wild scrambles resulted and the smaller children were hustled about and trampled upon by the others. Bad crushes were averted only by the prompt action of the police. . . . When the affair was all over about one thousand crying children stood in Fourth Avenue looking at the more fortunate ones." And this passes for Christian charity!

Athletic sports in school and college have roused great interest and under reasonable regulations are to be encouraged. But the football games in which Yale has participated this year have been accompanied by so great excesses in gambling, drinking and general rowdiness as to injure the good name of the university and to give to the public an impression that these vices are far more prevalent in American colleges than, we believe, they really are. This is a damage to the cause of higher education which every institution of learning ought to strive to avert. It is a satisfaction to learn that in consequence of recent disorders by the freshman class at Yale the faculty has prohibited the class from taking part in athletic contests next year. Public sentiment would approve the entire abolition of such contests rather than allow the vices they foster to continue unchecked.

BY WAY OF CONTRAST.

I still cherish my dreams of how the church might have blessed and strengthened mankind had it remained apart from secular undertakings and responsibilities which it assumed when it became a "divider over men." Churches are being asked today to take part in economic questions, and I do not wonder; but I doubt whether the immediate action of modern churches in the political, social and moral order would be any more wholesome than the similar action of the medieval church. The church has received from Christ no commands to engage in such action. It has to teach men, whatever their earthly condition may be, to live a religious and godly life; what every man supremely needs is the gospel of salvation through Christ Jesus our Lord. It is the duty of the church to insist on faith in God, obedience to His law and love of all men. Unless Christ is saving men from the passionate desire for wealth, either their salvation is not begun or its issue is doubtful.—Rev. Dr. R. W. Dale.

The gospel of the kingdom is sociology with God left in it, with the Son of Man as the bond of brotherhood among men, with the regeneration of the individual as the promise and potency of social regeneration, and with Christian fellowship and organization as the beginning of a new social structure which is growing into the coming kingdom. The church has only to possess her own God-deeded domains to leave little space to the sorry substitutes for her life and work. They cannot more than occupy what she alone can possess. They exist only because the church does not live out half her life. Not long can any artificial association or superimposed organization compete with the living organisms which are the outworkings and ingatherings of the love and life of God in the hearts and lives of men. Christianity has nothing to fear from her modern competitors if the church but works out the earthly science of her heavenly kingdom and will but exercise her divine prerogatives of social leadership.—Prof. Graham Taylor, in the Interior.

The observance of Forefathers' Day was by no means confined to Congregational Clubs this year, although these were many and important as our church news columns show, but it was quite generally, and in some localities elaborately, celebrated by local churches. A unique entertainment was given by the Pilgrim Church of Knoxville, Tenn. A fine historic sermon on Sunday was followed during the week by a gathering at which over a dozen different States were represented, the ladies being dressed in old-time costume and one of the young men personating characters who lived in 1620. Such an observance in this portion of the South has an educational value not to be despised. At Chicopee Falls, in this State, Rev. W. G. Poor of the Second Church arranged for exercises which extended through an entire week, the Christian Endeavorers having charge one evening. This new departure was a signal success and the young people, in particular, will doubtless be more thankful for their Congregational ancestry from this time forward.

STAFF CORRESPONDENCE.

NEW YORK, Dec. 23.

The Congregational Club on Monday evening had one of its best meetings. With an eye on Forefathers' Day the subject was The Making of the Republic—opportunity being given to representatives of the three chief formative elements to set forth their several claims. The eloquent ex-Governor Wise of Virginia sketched the history of her Jamestown and Accomac colonies from 1606 to the Revolution, drawing a sharp contrast between their individualism and the united, concerted, resistless action of the Puritans, and tracing the modifications made by the influx of the English, Germans, Huguenots, Scotch Irish, then the Germans again, coming with a Bible in one hand and a rifle in the other into Virginia and thence into Kentucky. After noting the most important events which made Virginia so large a factor in forming the republic, the governor, in an eloquent peroration, described the admirable bravery of the soldiers both of the North and the South in the crises of the late war, saying in conclusion, "In coming years an American will claim no higher honor than that of descent from one who fought at Gettysburg." Dr. W. E. Griffis presented with vigor the claims of the Dutch and Dr. Arthur Little held up the claims of the Puritans and the Pilgrims, and admirably as both of the speakers before him had done their work he evidently had the hearts of his Congregational hearers more closely with him.

But the sons of the Pilgrims could not let the work of their ancestors rest on the single speech of Dr. Little, good as it was. On Wednesday evening the Brooklyn Yankees held their annual memorial feast. Bishop Phillips Brooks, Gen. Horace Porter, Dr. Lyman Abbott, Edward L. Pierce, R. G. Horr and Mayor Boody said their best things on the time-honored range of toasts, to everybody's satisfaction. On Thursday evening Hon. Daniel G. Rollins, Dr. Edward Everett Hale, President Low and G. P. Lowrey, with Dr. H. L. Wayland, Treasurer Marden of Massachusetts and Mr. Depew to supply the fun, kept up the strain on this side of the river. If the Pilgrim Fathers did not feel that they were well remembered the fault was their own.

Rev. W. C. Stiles read before the Congregational Clerical Union a paper on the

Preconceptions of the Agnostic Criticism. Showing by quotations from Huxley, Strauss, Mrs. Ward and others their rejection of miracles and supernaturalism, he indicated the grounds of such rejection—a legal and mathematical view of nature, ignoring the evidences of personal causation in phenomena.

Dr. Parkhurst and Mr. Comstock are involuntarily taking in a partner to share their experiences at the hands of our Tammany magistrates. The new member of the firm is Dr. Virgin. Sunday before last at the close of their afternoon session the Chinese members of his Pilgrim Church and Sunday school, accompanied by one of their lady teachers, went to their usual work in a down-town mission stopping for a few moments to lunch in a restaurant. On coming out they were arrested by police, imprisoned over night and next day were taken before a Tombs justice charged with "loitering in the streets." The testimony and pleading of their teacher were of no avail, nor was the statement of Dr. Virgin that these were members of his church doing mission work for their countrymen any more effectual. He was sneered at and ignominiously treated and the poor Chinamen were fined ten dollars each. The fines were paid by the church but the false imprisonment of the missionaries and the insults to their pastor are not yet paid for. Some day they will be. Even Tweed got his dues at last.

After sixteen days of close work the arguments in the Briggs heresy trial closed last evening and the presbytery is to meet on Wednesday next to give its verdict. The professor began his elaborate and learned defense on the 13th and closed on the 19th, taking up one by one the charges of the prosecuting committee, turning upon them the fullest light of his erudition and skill, and ending with the claim that none of his writings were contrary to the Westminster Confession nor irreconcilable with the Scriptures, of a comprehensive study of which those writings were a product. Dr. Lampe occupied two days with a formal reply, reviewing the defense and arraigning the professor's position and that of the devotees of the higher criticism generally as bringing the whole Bible under suspicion and distrust, making any real inspiration impossible, destroying faith and breaking down man's confidence in the Book of God. The case will by no means be closed by next week's verdict. Whatever that may be, appeal will be made to the synod; from its decision appeal will be taken to the General Assembly, and so two years more, no doubt, must pass before the end is reached, the professor meanwhile going on with his lectures in the seminary.

A rather sober pondering over the lost opportunities of the many times millionaire lately gone to his account was suddenly interrupted yesterday by the breezy rushing in of a minister now well on in years and preaching to a poor country parish far more for love than money. "See here," said he, "what do you think of this? I had an errand today in the large banking house of a down-town acquaintance and one of the junior partners looked rather sharply at my poor old overcoat that I thought must serve me through the winter. Shortly he came to me with these bank-

notes, enough to buy a nice, warm, outer garment for the winter—the gift of himself and three other junior partners of the firm. And this isn't their first kindness to me either." The gloomy features of the pondering were lighted up with the thought, well, there are bank people whose hearts the handling of much money does not harden. May their tribe increase!

Think of Tammany having a "Reform Club"! As if that fierce old tiger ever wanted to reform anything or could even touch anything without getting it into a muss! They gave our multitudinously-elected friend a dinner—the very men did it who said that his nomination would be the ruin of the New York State machine. They invited the speaker and wouldn't let him speak, and, not satisfied with that insult to their chief guest, they are demanding now that the judge who stole the New York Senate shall be promoted to the chief seat on the bench of the Court of Appeals, against the indignant protest of the Bar Association and of decent men of all parties. And this adding of injury to insult Tammany intends to make the chosen one swallow, along with Ed. Murphy, without so much as wincing. Doesn't he wish he had not been elected more than about half as much?

HUNTINGTON.

WASHINGTON, Dec. 24.

Congress has adjourned until after the customary holiday vacation and the legislative record of 1892 is therefore complete. It is not very extensive and it needs no extended description or analysis. After the recess there will be just two months for work, and it is probable that a serious effort will be made by both houses to accomplish considerably more than is usually achieved in the short session. The sentiment in Congress in favor of amending the immigration laws is apparently strong and sincere. Aside from the political considerations germane to the immigration question proper, the fear of cholera, newly aroused by the latest tidings from Hamburg, will act as an additional stimulant to legislation. The committee in charge of the matter on Thursday resolved to report bills to both houses at once, and they will be urged forward immediately after Congress reassembles. And yet, strange as it may seem, the prevailing opinion among veteran observers here is that no immigration legislation will be perfected this winter, after all. This opinion is based solely on the chronic inertia of Congress, which grows worse with every succeeding year.

The bills agreed upon in committee are fairly satisfactory but they are not identical. Herein consists the first difficulty. Supposing that the Senate passes the Senate bill and the House passes the House bill then will come the customary clash between the two houses, and, in all probability, the usual fall between two stools. Then, too, the everlasting "amendment" difficulty will arise. Already amendments to both bills have been heard of and in due time they will be presented. Add to this the determined opposition of the enemies of the bills and it will be seen what the chances really are.

There is more likelihood of the success of the anti-option bill, because it has already passed one house and has secured an earlier start in the other. It has the tremendous

advantage of the right of way in the Senate, and Senator Washburn, who has it in charge, is as firm as a rock in his refusal to surrender that advantage even for a single day. If the bill can be steered clear of the treacherous "amendment" shoals, toward which it is now sailing, it is likely to reach port safely, for, notwithstanding the opposition of the leading commercial cities and States, which usually dominate legislation, it is almost certain that the bill is favored by a majority of the Senate.

The recent panicky proceedings in Wall Street, incident to the large shipments of gold, of course aroused great interest here on account of their bearing on the national finances and the tariff question. There is no doubt that the treasury officials would have disbursed gold freely for the relief of the market had the unfavorable conditions continued a day or two longer. But this would have been only a temporary expedient and it is conceded on all hands that it is necessary to do something which will tend to establish our finances on a better basis. An attempt will be made to repeal the Sherman silver act, but whether this succeeds or not it is thought that recent events will deter Congress from going any further in the direction of free silver coinage. Meanwhile, all sorts of projects for readjusting the tariff are on foot, but what the practical outcome will be is wholly a matter of surmise. Probably no tariff legislation will be accomplished before next winter even if an extra session is called in the spring. Such a session would be understood to be simply for the purposes of organization.

The capital was thrown into a state of great excitement last Sunday by the report that Mr. Blaine was dying. He did come very near death, in fact, but was granted another reprieve. He is still very ill and may die at any time in the near future, though it is possible, of course, that he may linger for weeks or months. The readers of the *Congregationalist* have been accurately informed as to the condition of Mr. Blaine's health during the past year or two. During that whole period he has been an absolute invalid. It would have been as cruel as absurd to have nominated him for the presidency at Minneapolis last summer. Had his friends accomplished their purpose then what would have been the situation now?

C. S. E.

CURRENT THOUGHT.

AT HOME.

Prof. G. H. Palmer of Harvard, in the *January Forum*, replies no to the question, Can Meral Conduct Be Taught in Schools? and prefaces his argument by the assertions that "much of the work which formerly was exclusively theirs [clergymen's] is so no longer. Much of it is performed by books, newspapers and facilitated human intercourse. Ministers do not now speak with their old authority; they speak merely as other men speak, and we are all asking whether, in the immense readjustment of faith now going on, something of their peculiar power of moral, as well as of intellectual, guidance may not slip away."

.. We can no longer depend upon the home for moral guardianship. . . . It would be curious to ascertain in how many families of our immediate time daily prayers are used, and to compare the number with that of those in which the holy practice was common fifty years ago. It would be interesting to know how frequently parents today converse with their children on subjects serious, pious or personal. . . . Domestic training has shrunk, while the training of haphazard companions,

the training of the streets, the training of the newspapers, have acquired a potency hitherto unknown."

Rev. Dr. Washington Gladden, in that popular discussion of municipal reform which, in the guise of fiction, he has begun in the *Century* (January) under the title the *Cosmopolis City Club*, makes Judge Hamlin, one of the members, give this bit of wisdom born of experience: "This volunteer detective business is much more likely to strengthen than to weaken this league between the lawbreakers and police. . . . A law-abiding people must intrust the enforcement of its laws to officials chosen and sworn to perform their duty and must hold them responsible for its performance. It is weak and childish to permit them to neglect their work and then to take hold and do it for them. . . . The losses of such a course are greater than the gains. The trouble with most of our attempts at municipal reform has been that we have been content with making a raid, etc. . . . My own opinion is that the people of the United States, native born and foreign born, have received an education in lawlessness, through the feeble and futile handling of the liquor laws, which it will take them a great many years to unlearn."

The *Hartford Seminary Record* does not believe that Congregational churches "will ever submit to the yoke of the cumbrous ecclesiastical machinery of our Presbyterian brethren, least of all at a time when it is making so much rattle as this year," but it believes that "there may, however, be genuine gain in adopting some of the more modern and hopeful outgrowths of that system. . . . What is to prevent the Congregationalist from improving his polity while he deepens his creed until he makes the actual a perfect image of the ideal?"

The suspension of Prof. H. P. Smith by the Presbytery of Cincinnati calls forth burning words. Rev. Rollin Sawyer, an extreme old school man, in the *Evangelist*, says: "To go into a presbytery and carry your point by a vote or two is a partisan triumph not a victory for truth. To use such a party vote as a flail upon one who claims our fellowship and commands our love is an outrage pure and simple. To put out of the ministry by such a vote is to confess the crime of schism." Dr. H. M. Field compares the action of the presbytery with the despotism of the Committee of Public Safety in the French Revolution and asks, if "the principle be introduced into our ecclesiastical proceedings that there is no possible stay, legal or moral, on the action of a majority, what is to prevent our beloved church from rushing to the wildest extremes of an ecclesiastical democracy? If verdicts are to be rendered, and sentences pronounced, by a strict party vote is not the issue inevitable that the utmost will be made of this by either party as it comes in power?"

The *Jewish Messenger* calls upon the Christian powers of the world to rebuke Russia for its treatment of the Jews. Instead of excluding the Jewish immigrant exiled from Russia it pleads: "Let not the blow fall upon him and his. Shall Russia escape its just punishment? Shall a power be allowed to persecute millions of people, men, women and children, because they are of the race and religion of Him whom the Christian world reveres as a Saviour! What a libel on the gentle, Jewish creed of the Nazarene must Russian Christianity be! . . . At the beginning of the present century the Barbary States were taught a severe lesson by the Christian powers. At its close shall a presumably civilized nation be permitted, without protest or appeal from Christian States, to continue persecutions in comparison with which the outrages in Barbary fade into insignificance?"

Colonel Evans of the Salvation Army, writing in the *War Cry* on The Hidden Secret of the phenomenal success of the work begun twenty-eight years ago by Rev. William Booth and his wife, defines the secret of it all to be: "The real moving, heart-stirring, soul-saving power has been the fire of the Holy Ghost. It has been this fire that has enabled the weakest to face and subdue the most brutal and vicious. It has been this fire burning in their souls that has made the prison cell a palace

and the darkest dungeon a mansion of light. With it they have been able cheerfully to bear poverty, hunger, suffering and trial. This, and this alone, has been the hidden, secret, vital force that has placed the army where it stands today."

ABROAD.

Dr. Mackennal, in the December *Review of the Churches*, discussing the authority of "Christian consciousness," quotes approvingly a statement of Rev. P. T. Forsyth: "If there be any test of revealed truth it is not the Christian consciousness, but the truth's organic unity with the historic consciousness of Christ," and adds: "The day of constructive theological thought, for which many have been on the watch, seems now dawning."

A reviewer, in the *Independent*, of Leroy Beaulieu's last work, *Papacy, Democracy and Socialism* says: "Congregationalists may find in it other topics for profound thought. We, at any rate, are interested in the future of the papacy itself. We are conscious that the two contending ecclesiastical forms of the future are the prelatical and the congregational. The free, democratic churches must, by the logic of circumstances, embody by gradual but inevitable steps the Congregational idea and the Episcopal churches must drift more and more toward Rome. It is *Seroby versus Rome*."

John Burns, writing in the *Nineteenth Century* (December) as trade-unionist and a Labor M. P., says: "Parliament should prevent Utopian philanthropists like General Booth and Mr. Arnold White and all such unscientific amateurs and spasmodic manipulators of the people's charity from making London, as they are, the happy hunting ground of charitable debauchees and the center to which loafers and tramps are drawn from all parts of the country, to the confusion of the proper authorities and the detriment of the London poor. . . . The provision for the aged, sick and destitute, the finding of employment for the able-bodied is not the work of religious proselytism or of the individual, however benevolently disposed. It is a collective, social and municipal duty," etc. For saying this Mr. Burns receives the following rebuke from Hugh Price Hughes in the *Methodist Times*: "Why cannot he propose his own remedies for social misery without sneering and jibing at men who desire as honestly as himself to help the poor and miserable? He was thankful enough to get the co-operation of Cardinal Manning during the dock strike."

The *Christian World*, describing the contents of the recently discovered and translated Book of Enoch, Gospel of Peter and Apocalypse of Peter, says: "It is too early yet to attempt fully to estimate the importance of this new Gospel. Suffice it to say that it will probably take a high place among early apocryphal writings, and that it supplies another link in the ever increasing chain of evidence for the early date of the fourth Gospel. Indeed, as the *Gospel of Peter* is also a *Tendenz-Schriften*, that is to say, a perversion of the gospel story in order to suit certain special views or doctrines held by the writer, this is important in view of the statements of hostile critics that our four Gospels are tendency writings. Here we have an example of what tendency writing was in the second century. And it certainly shows a remarkable contrast to the sober and undesigning narratives of our evangelists." As to the apocalypse it says: "It will have a special interest for modern readers as being in all probability the fountain head whence Dante drew many of his descriptions of the Inferno. And it is not only Dante who has been indebted to this little work. As Mr. James says: 'How many of our popular notions of heaven and hell are ultimately derived from *The Apocalypse of Peter* I should be sorry to have to determine. But I think that it is more than possible that a good many of them are, and that when we sing in church of a land where

Everlasting spring abides,
And never fading flowers,

we are very likely using language which could be traced back with few gaps, if any, to an *Apocalypse* of the second century."

CITY MISSIONS AND OUR DENOMINATIONAL DUTY.

BY REV. HENRY A. STIMSON, D.D., ST. LOUIS.

I am asked for my opinion upon the "present phases of the city missionary problem." It is like seeking one's opinion upon the weather. Just now there is a good deal of it. It is very much "in the air." Every one has an opinion, determined, or at least emphasized, by his present surroundings, sufficiently emphatic, but confessedly held subject to change and of no very marked value.

The Methodist city missionary problem is by no means ours, although in St. Louis both the Northern and Southern branches of the Methodist Church have adopted our local Congregational city missionary constitution. This body of Christians has shown distinguished success in propagating and sustaining churches in cities no less than in the country. The Presbyterian problem also is not ours. Though in St. Louis the Presbyterians also have organized for city work under our charter they have long shown the adequacy of their machinery for developing or taking hold of great down-town mission enterprises, whether nominally "union" or otherwise, and having them become Presbyterian churches, while they have also exhibited no lack of ability to supply churches of their order in the new parts of our cities.

Our city missionary problem is our own. It is old and yet new. Our oldest city missionary society is getting on toward the hundredth anniversary of its existence, and if it has not been widely copied it is not because it has lacked money or workers or prestige, while the slow way in which the movement for Congregational city missionary work is progressing, in view of the amount of discussion attending it, is evidence that the problem is far from settled.

It may be worth the while to state the problem. It is simply to determine how the Congregational churches in a city can best unite to provide the gospel for their fellow-citizens. Naturally, this means the gospel embodied in those forms and expressed in those terms which we as Congregationalists believe to be the best, or with which we are most familiar. These are what the Lord has given us. We have no reason to be ashamed of them. We have nothing to say as to Saul's armor; sufficient that it is not ours. This means also union of our Congregational forces for intelligent, persistent and harmonious action. We have learned to work together on the foreign field and on the frontier and in the South, though with at times some heat and not a little creaking and groaning of the machinery. Still our machinery has never gone to pieces. We have ourselves never been disrupted, and, on the whole, we have obtained results of which we are with reason proud. Only in our city work are we muddled. We see the need, we "enthus" over it in after-dinner speeches, we are sufficiently agreed as to our general theories, but we make slow progress in home application of them. We see what works well in Chicago, for example. We are ready to admit that it might work well in some other cities, but "here," in our own particular town, "we don't exactly get at it."

The general situation is that we are far from indifferent; we have by no means been idle. We have "missions" and "branch churches," and possibly a union or a city missionary society, at least we have had one. We can show a variety of enterprises, the result of splits and fracas and ill-con-

sidered effort, with the usual stock of indifference or armed neutrality or well-worn but always active hereditary feuds. Brotherhood is formal and pleasant. We have an association and a Congregational club, but we are all aware that an outside movement of any kind would keep entirely within lines determined by the church with which it started, and that an attempt looking toward a new church in almost any section of the city would awaken displeasure, if not antagonism, in some existing Congregational church which, however remote, has come to claim that region as its territory. Though we are Congregationalists, the organization of a new church of any other denomination anywhere in almost any city would be likely to create less disturbance with us than the organization of another of our own order.

I am reminded of a story. An Israelite owning a cat was disturbed by the comments of his friend upon the cat's disreputable and famished appearance. Calling his boy he sent him for a pound of meat, which the cat promptly devoured. "Jacob," said he, "weigh dot cat." It weighed one pound. "Dot accounts for the meat," was the astonished reply, "but where is the cat?" We have abundance of records of Christian activities in the past, we can account for the meat, but when it comes to the "cat," *i. e.*, the vital organism that should assimilate all this material and reproduce it in good, strong harmonious Congregational churches, showing their ancestry and ready for any amount of further effort of the same kind, in some cities, at least, we do not find them.

Another phase of our problem is this. You will find in every factory a great fly wheel, or some similar arrangement, for storing surplus force for use whenever it may be needed. Consequently workmen anywhere in the mill can turn machines on or off without jar and without derangement or damage to the engine. Now the time is sure to come in the life of every young and growing church when it has need of help from without. No system of church fellowship and co-operation is complete which does not arrange for an accumulation of reserve strength available at the needed place at the right time.

Our national societies, the Home Missionary, the Church Building Society and the others, are such fly wheels for the country at large. We need smaller ones prepared for prompt and efficient action in the special field of the city. The national society is not suitable; its task is already large and its methods are the outgrowth of an entirely different set of conditions. Its aid is not properly called for until the churches on the ground, always among the strongest and, most intelligent, have done their part. What is needed is an organization of these churches for this work at their own doors. Such an organization is possible. It has passed beyond the stage of experiment and may already be found doing good work in varying degree and amid widely diverse conditions, but always having in view this definite aim and working according to an accepted and, in the main, uniform plan. It has by no means solved all the problems of the task in hand. In many directions it has not passed beyond the stage of discussion and differing opinion. It is found again and again going over fundamental questions and is by no means free from serious difficulties and some troublesome failures, but its face is toward the sunrise. It is a movement; it has broken, once and for all, with the past; it has no promise of being the final method, but it is certainly a "stepping stone thereunto."

Secretary Kincaid is reported as saying recently, in an address in Boston, that the chief work of the Home Missionary Society in the near future is to be with foreigners. If that is true, as it unquestionably is, we have an additional reason for speedy action in the direction of united city work. There, chiefly, the foreigner is found. He has come to stay. He is found at short range and he is inextricably mixed up with every question of the welfare of the citizen. All unconsciously to himself he becomes the sharp test of the character of the Christianity of our city churches. The problem of the foreigner, for it has already become that, is too large for any single church to deal with. It awaits the united, organized, apostolic, because Christ commissioned action of all. Our brethren of other denominations are taking up their respective tasks; we must not be slow in accepting ours.

But the phase of the city missionary problem which is of all most truly the "present" one is the demand upon our churches for personal sacrifice. It is no sacrifice for a church to put city missions on its card of benevolence, to vote money for the cause out of its treasury, or even to take up for it a collection. Church members do not count it any great sacrifice to give the time required in service on boards and committees. The one pre-eminent way in which churches can today make sacrifice is in giving their members spontaneously, largely, with deep Christian purpose, because they see that those members are more needed and will count more for Christ and His cause in some smaller church or at some critical hour than they would at home. This is admittedly a difficult and delicate act. It involves many considerations. It can be settled by no general rule. No one can decide for another. But when did this fact ever constitute a sufficient answer to the call to Christian duty? Many a strong church is weak from its plethora both of men and of money, while within the area from which it draws its membership are sister churches of the same order struggling through years of weakness, even bringing shame to themselves and the denomination to which they belong for want sometimes of even one or two experienced Christian men as leaders, or as many Christian families of standing.

I am of course aware of the indispensable value of many men to their own churches, and of the fact that many churches large and apparently strong are in greater need than others seemingly far weaker. Personal ties also are precious; influence, traditions, affections and habits cannot be easily transferred. No one knows what the sacrifice often involves but those who have made it. Nevertheless, indeed all the more, I believe this is the present chief need in city missions. It means an equalizing of our forces, an adjusting of power to the positions where it will count for most. As a question merely of worldly wisdom, or as a problem in mechanics, it would seem self-evident. It is not un-Christian to ask how far selfishness alone avails to prevent its discussion in particular cases.

If this is the need within the brotherhood of existing churches, if for other and weighty reasons it is regarded the chief power available today in work among the poor, as in Toynbee Hall, Hull House and the like, it is equally important when it comes to occupying new fields. Rapidly growing sections in our large cities need church organizations in the form of strong colonies of trained Christian men and women accustomed to work together, and carrying with them that form of Christian prowess

which comes with the mutual love and confidence begotten of having lived and labored together in the past. They begin as "an army with banners," not a feeble, experimental, nondescript mission, made up of such odds and ends as can be gathered to fill out a showy roll of charter members, with little cohesion beyond what comes of novelty or self-interest, and with small respect either from the neighborhood or the sisterhood of churches to which they are nominally to belong.

My thought may be only a "vision," but I believe this phase of the city missionary problem is becoming evident to not a few; and I have long schooled myself to believe that what Christian men, particularly Congregational Christian men, come to see, they are pretty apt to do. At least it cannot be said to be their habit to shirk duty simply because it chances to be hard.

REMINISCENCES OF MR. WHITTIER.

BY REV. N. S. WRIGHT, DETROIT, MICH.

Some notes have just come to light, jotted down by me immediately upon returning from my first interview with Mr. Whittier soon after beginning my labors as pastor of the Union Church in Amesbury in September, 1873. These fragmentary notes of his conversation reveal much of the thoughtfulness and religious character of the great poet.

In response to our inquiry after his health Mr. Whittier remarked that he inherited from his parents a nervous headache. This was one of the earliest things which he remembered. "In view of it," he added, "I have always felt my limitations. Every one does that. On account of it I have never been able to do all that I wished to do." I replied that even Paul had his infirmities, to which he answered: "Paul must have had a tough head. His infirmities couldn't have been in his head, I think. His writings don't indicate a weakness there. I have sometimes wondered, though it was not to be, of course, what the Christian Church would have become without Paul. It doesn't seem as if it would ever have gotten beyond the Jews. His work made a great difference in the spread of Christianity. I don't know as I can blame them for clinging to their views. They wanted to be loyal to the Master, but they had certain standards to which they wanted the Master to conform."

This led to some discussion on the effect of education upon belief, and he said: "I think every child should cling to the faith of its parents until it learns of something better. The heathen until they know something better should cling to the faith of their parents. I can conceive of their being in such a state of mind that they would gladly receive the truth of Christ if it came to them, and God will give them credit for that. In fact, I don't know but that the Hindus swinging on their flesh hooks and others like them are doing the best they know. They know that they have done wrong and they want to atone for it in some way and this is the only way they know anything about. I don't know but God will give them credit for their good intentions. They want to get rid of their sins in some way."

"But, on the other hand, there are some who make faith everything. I have been in the habit of reading a paper published by Dr. Cullis of Boston. But I don't place much credit on the answers to prayer there stated. He gets his contributions just as many other institutions do. Here is a man

who has \$100 to give to benevolences and he gives it, giving the doctor \$25 and the Missionary Society \$25, etc. Dr. Cullis publishes that his came in answer to prayer. So does the other just as much. This praying for a bushel of potatoes or a peck of onions, giving so much prayer and being given so much provision, so much money, I don't believe in. When men put faith on that material ground who can wonder that Tyndall should propose a prayer test? He is challenged to it by such views. For a man seeking after truth, if a man puts faith on that material plane, it is fair that he should propose to test it in that way.

"I cannot help believing in prayer for spiritual things. Being fully possessed of Christ, then it is He that prays. The heartiest prayer is to pray, 'Thy will be done.'"

"I have seen some who profess to have attained perfection according to their ideas, but I do not believe it possible to get it, to be sinless. None other than a perfect standard could be given toward which to aim." He mentioned the fact of one woman coming to him with these perfection views. She said that she came to him because she was sent. "If you are sent of God," I said to her, "then you are welcome; I will welcome anything from God." I asked her, "Have you no concern about yourself as compared with the infinite purity of God?" "That is not a question which concerns me," said she, "I have shifted the whole responsibility onto Christ." "I answered," said Mr. Whittier, "that I thought it would have been a singular event if when Christ told the disciples to watch and pray they had said, 'We have shifted that over upon you and it does not further concern us.'"

With a smile he said to us that he asked the woman what her neighbors thought of her. But she did not answer this pertinent inquiry.

"The longer I live," said he, "the more I think that it is not so much how much we know. When we get to heaven I do not think our knowledge will amount to much. It is a man's state of heart."

He spoke of the Bible, that he found one of the chief evidences of its coming from God in the fact that every one finds what they need in it, and added, "The Spirit which gave it is greater than the Book. It is only a means to an end. The Spirit of Christ is sovereign."

During the conversation he remarked, "When my faith falters I go to Vesta Bailey's and I always come out feeling stronger." Vesta Bailey was then an invalid living in Amesbury, a Quakeress of most wonderful sweetness of Christian character, full of almost perfect trust in God and resting with a constant joy in her Saviour.

The above tribute of Mr. Whittier to her helpful influence gives us an insight into the beautiful lines, entitled *Vesta*, which he penned later after she had gone to be with Christ.

VESTA.

O Christ of God, whose life and death
Our own have reconciled,
Most quietly, most tenderly,
Take home Thy star-named child.

Thy grace is in her patient eyes,
Thy words are on her tongue;
The very silence round her seems
As if the angels sung.

Her smile is as a listening child's
Who hears its mother call;
The lilies of Thy perfect peace
About her pillow fall.

She leans from out our clinging arms
To rest herself in Thine;
Alone to Thee, dear Lord, can we
Our well-beloved resign.

O, less for her than for ourselves
We bow our heads and pray;

Her setting star, like Bethlehem's,
To Thee shall point the way.

EXPERIENCES.

BY REV. A. H. QUINT, D. D.

If there is any detestable expression ever used by good people the words "experimental religion" answer the description. They characterize religion as being a matter of experiment, or perhaps that some one kind of religion is an experiment, or that different kinds may be tried one after another; an uncertain exploration to see what will come of it, or a chemical combination to see what sort of a mixture will result. I suppose, however, that persons who use this ridiculous expression use it ignorantly, intending something altogether different from what the word implies. They probably mean the religion of experience. Experiment and experience have very different meanings. A Christian is not trying experiments; he is living a life. He cannot risk his course in life upon experiments, he must receive the spiritual revelation and spiritual forces which shall unerringly control him.

But experiences, of endless diversity, come to all persons. If written out they would be life-history. They are the impression of events. Theory may sometimes govern action, but experience tests theory. One trouble with many religious doctrines is that they are really external. They may be received by tradition, and the wayside is hard. They may be accepted upon ecclesiastical authority, and there is no depth of earth. They may be the result of logical processes, and these thorns choke them. Living experiences make truth real. Life, at any given point, is what experiences have made it. Not years, not Decembers, not watch-nights, measure epochs. A year of life at one time may be concentrated into a day of another time. The kind of experience, or rather what is experienced, is a decisive element, and the intensity of experience is another. A review of any section of time will show, if it be sufficiently intelligent, that that life has been simply what its experiences have determined and recorded.

If a Damascus sword blade, with the numberless veins of tracery in its steel, is the result of a million skillful blows as it rested upon the anvil, the condition of that blade when the maker surrenders it to the warrior is its history. Only the omniscient eye indeed can read back from the last blow through every preceding one to the original stroke, but the omniscient eye can read back through the result of each preceding touch of the hammer and see what changing effect every blow had had. What needs to be in the analysis of the great judgment day but the final condition which has in itself the record of the whole life? The omniscient could trace back through every experience the whole history. However faint the impression of "every idle word," yet the faint impression was real, as the breath which uttered it made a real, even if infinitesimal, change in the air itself. That is, everything has had its effect and the life has been molded by everything which could have an effect.

It is easy to see this in great things, in hard blows, in sudden changes, but it is of necessity equally true in the finest and most delicate experiences in which the most sensitive susceptibilities are involved. If I see a full piece of printed cotton cloth and am skillful in the processes I ought to be able to tell its history. If I am a chemist concerned in such work I can tell from the colors then existing what successive mate-

rials have been employed and the order in which they have been used, and how one may have partially neutralized another, or one have been combined with another or one added to "set" the whole. If I am a workman in the structure of such goods the cloth itself testifies to me the weaving and the processes of the yarn and the number of fibers in each thread and the kind of carding, back to the bale. These are all mechanical or chemical processes—some-what visible and the record is involved in the article upon the merchant's counter. But there are more subtle influences which are equally real but more difficult to trace. The influence of states of atmosphere at the time of weaving is one. The idea of the artist who made the designs, and the thousand thoughts of beauty flitting before his mind which resulted in the idea are others. These subtle influences are just as real as the mechanical, and their history is equally present. A boy can unravel the cloth, omniscience unravels the history.

But human experiences, which are the embodiment of events and which make character and which affect character so strongly, are often the result of influences almost unconsciously felt. The influences work whether the person stops to perceive it or not. The east wind affects health, or weakens or strengthens the constitution when the person affected does not think of it. I remember the "fever line," as the people called it, at Harper's Ferry, below which the fever was expected and above which they believed they were free from the taint. But one could not tell by any perception the difference in the air. The sunshine affects an unconscious child as it affects an unconscious flower, and so does spiritual sunshine affect the living soul.

Outward effects are easy to see. I remember an evening at Kittery Fore-side, years ago, where I was to spend the night in a house standing on the edge of the rocks where the sea rolled in. The occupant told me that there was to be a prayer meeting in a rear room which had a sloping roof and invited me, a stranger, to be present. It was a rainy evening but the room was crowded, mainly with warm-hearted Christians. Next to me, upon our rude bench, sat a man in a shaggy coat with his face mostly hidden in his hands as he leaned forward. I had the casual thought, in my conceit, that he was probably a rough man of no importance. Remember that this was when I was young. By and by he stood up and spoke. What I saw first was a face in which I could read the effects of hard winds and drenching rains and beating sleet and driving snow, a strong face with a record of outward hardships. When he spoke I saw other things. He told in simple but earnest and manly words of his experiences upon the ocean, touching spiritual things; how God had been with him in lonely watches, how God had protected him in perils, what strength had been given him in times of fierce tempests and what peace he had had when death seemed inevitable. He testified to the grace of God as seen in his own circumstances with a simple pathos which touched my own heart and made me wonder at my mistake. The record of storms was in the outward man, the record of holy experiences was in the inward man. There were two facts evident. One was, that what he had been made in his peculiarities was, by the grace of God, through his peculiar experiences. The other fact was, that such a man was thus qualified to help another in like circumstances as one of another life could not do. He had received power es-

pecially to touch the hearts of those in his own seafaring exposure as one without his experience could not do. His experiences were like those which will make men who have risked their lives in battle listen to a comrade. Experiences give power and peculiar experiences indicate the path of power.

Experiences, then, have wrought themselves into the present life which one considers specially at any given date. Much self-examination, and certainly much self-regret, may not be very healthful. They are liable to become morbid, but to a certain degree, to that which tends to a vigorous decision of improvement, it is good. Beyond that, however, is something outside of self. It is to understand, if possible, for what work in the world these experiences have been intended. It is to see whether they are to help those who are in need or to guard any who are tempted or to instruct any who are perplexed or to comfort any who are in any trouble with the comfort wherewith we ourselves are comforted of God or to help to guide any in the peace of God through our Lord Jesus Christ. Not for self only have been experiences this year or any other year, but for all those to whom in simplicity of love they may be made to minister.

PHASES OF THE POLITICAL SITUATION IN ENGLAND.

BY REV. ALEXANDER MACKENNAL, D. D.

Two circulars have recently been issued by the committee of the Congregational Union of England and Wales, one summoning a conference of members of Parliament, representative Congregationalists and representative working men to consider how the churches can best take part in social matters, the other calling the attention of ministers and delegates of our churches to a letter addressed by the Right Hon. H. H. Fowler, president of the local government board, to boards of guardians and local sanitary authorities urging them to action for the relief of the distress which is threatening during this winter. Both circulars were issued on the initiative of the social questions committee, one of the sub-committees of the executive of the union.

A report of the representative meeting will reach you in your newspaper exchanges. The second circular is very significant of changes which have been passing over both the liberal party and the Congregational Union. Mr. Fowler advises the local authorities to provide employment for persons out of work "which will not involve the stigma of pauperism," "which all can perform, whatever may have been their previous avocation," "which does not compete with that of other laborers at present in employment," "which is not likely to interfere with the resumption of regular employment in their own trades by those who seek it." As the board of which he is president has no power to enforce the adoption of any particular proposals, and as local boards are very reluctant to do anything which shall increase the rates, the Congregational Union committee urges ministers and churches to see to it that Mr. Fowler's circular receives public attention.

We have here one of several indications that the present government is devoting itself vigorously to the work of administration and that it intends to base its claim for popular support on administrative effort, not simply on political action. In school board matters, in the poor law matters and in the filling up of the benches of magistrates, the ministers of the crown are interposing

with a zeal which is quite new to a Liberal government and which is giving new heart to the party. That in this they should be directly supported by the Congregational Union is also something new.

Administration has hitherto been the weak point with Liberal governments. There have been practical hindrances in their way, but underneath there has been a more serious difficulty, a certain *doctrinaire* pride which has made the inculcation of political principle more grateful to them than the actual direction of affairs throughout the country. In this the Congregational churches have sympathized with them. Exactly as we have been among the churches preachers of righteousness rather than organizers, with a faith in doctrines which has somewhat prevented us from recognizing the value of methodical action, so have Liberal governments been in the national life.

The new spirit reveals the triumph of democracy. The old Liberal party had a great deal of the aristocratic feeling in it and so had the Congregational churches. The fact that it was aristocracy of character and not of position which was revealed did not alter the essential truth; nor did the other fact that it was aristocracy combined with equality, that every man was called on to be one of the best. The Liberal party and the Congregational churches were not cynical advocates of the *laissez faire* doctrine, they did not say "the devil take the hindmost," but "there should be no hindmost for the devil to take." The modern democracy has seen that this was a counsel of perfection, that the strong and wise must enforce as well as persuade; that they must not be too proud to employ methods as well as declare principles; that they must do a good deal for the feeble, the depressed, the unfortunate, as well as encourage them to help themselves.

The natural leader of this new Liberal movement would have seemed ten years ago to be Mr. Chamberlain. As a singularly capable administrator he won his spurs in Birmingham; he owes his present position of undoubted influence—an influence which many believe will again be paramount in England—to the clearness with which he saw that the future minister must be the administrator. The very recommendations which Mr. Fowler has put forth were issued by Mr. Chamberlain in 1886. The Congregational Union committee suggests that fear of increasing the rates was the reason why they were then neglected. There were other reasons. In 1886 Mr. Chamberlain was suspected of intriguing against Mr. Gladstone, the soundness of his Liberalism was suspected. Probably he has always been more of an administrator than a Liberal, and many have valued the Liberal party because it was open to suggestions of improvement, unhindered by conservative prejudices, rather than because of any profound belief in its guiding spirit.

Mr. Chamberlain's devotion to the good of the municipalities and the nation is unquestionable; his political morality is not. It is profoundly suggestive that the younger statesmen whom he might have led, as perhaps he instructed them, are doing without him the work he so largely initiated. Along the lines they are marking out he will return, as return he must, to the Liberal party. Meanwhile the acceptance by the younger Liberals and the younger Nonconformists of the democratic, as contradistinguished from the individualistic position, is one of the most important facts in our present history, a fact important enough to rank as one of the events of the dying century.

NEW EVERY MORNING.

BY REV. H. W. POPE, GREAT FALLS, N. H.

Instead of looking at the duties and burdens of the coming year until we are weary with a sense of responsibility, suppose we regard each day as an opportunity fresh from the hand of God. The outlook will be something like this:

Three hundred and sixty-five days in which to walk with Jesus. You remember the walk of the disciples to Emmaus. How their hearts burned within them as He talked with them by the way and opened to them the Scriptures! Three hundred and sixty-five similar walks for us, in a companionship just as close and intimate as we choose to make it.

Three hundred and sixty-five days of intercession for others. How much a single prayer has often accomplished! Think of 365 days of such opportunity, before an open mercy-seat, with the undivided attention of God and with the Holy Spirit to help frame your pleas and suggest what you forget. When you pass the children on their way to school lift up your heart in their behalf, "God bless the boys and keep them always pure." If a tramp calls at your door remember him and his class. Who needs your prayers more? When traveling ask God to bless the trainmen and all the passengers. Some are in trouble, others in temptation, all in need of the grace of God. Pray for the colleges, for the press that it may be pure and wholesome, for those who are making their wills that they may remember their Elder Brother. What a variety of needs are suggested by each day's contact with the world and what a privilege it is to be able to send a wave of righteousness rolling over the whole earth, even to its uttermost shores! Intercession is the mightiest weapon in the Christian's armory.

Three hundred and sixty-five combinations of Providence in our behalf, for "all things work together for good to them that love God." Consider what a single combination has often wrought. A word, a tract, a little loan or gift of money—how a sickness or bereavement has broadened our spiritual vision, how disappointment has revealed our self-sufficiency and brought us in penitence to our knees, how a letter or a chance acquaintance has stirred our hearts and given life a new meaning. Three hundred and sixty-five just such combinations, and each the best that God can devise for that day.

Three hundred and sixty-five days for the Spirit to reveal to us the blessed will of God. A single glimpse of it has often fired our soul with a holy purpose, but think of 365 days in which the Spirit will pour the truth into us just as fast as we are able to receive it. Last year it was true of us as of the disciples, "I have many things to say unto you, but ye cannot bear them now." This year, if we desire it, we may reasonably expect that He will unfold to us more of the deep things of God.

Three hundred and sixty-five days to witness for Christ in our appointed place, to stand at the post of duty though it bring no praise or honor save the approval of Him who knoweth His own, and who hath said, "Be thou faithful unto death and I will give thee a crown of life." Regarded in this way how attractive the new year seems. We are eager to enter it and to share in its joys and triumphs.

At the bloody battle of Marengo the French line fell back in a complete rout, and the officers rushed up to their commander crying, "The battle is lost." "Yes," exclaimed the general, "one battle is lost, but

there is time to win another." Inspired by his faith and courage, the officers hurried back, turned the head of the retreating column, and when in a few hours the last gun was fired the French camped on the field of battle. Marengo had been won. So if we are thinking of battles lost during the past year, in school or business, or worse still in character—lost temper, lost patience, lost spirituality or prayerfulness—let us remember that there is yet time to win another battle. Raise the standard once more, take fresh courage, put on the whole armor, and God will surely give us the victory. "So teach us to number our days, that we may apply our hearts unto wisdom."

THE GENERAL ASSEMBLY AND UNION SEMINARY.

BY REV. EDWARD L. CLARK, D. D., NEW YORK.

The name and spirit of Union appears in their first announcement: "It is the design of the founders to provide a theological seminary in the midst of the greatest and most growing community in America, around which all men of moderate views and feelings, who desire to live free from party strife and to stand aloof from all extremes of doctrinal speculation, practical radicalism and ecclesiastical domination, may cordially and affectionately rally."

Among these "moderate men" were Dr. Absalom Peters, Dr. Albert Barnes and Dr. Lyman Beecher. The first was a New Englander of revolutionary lineage, whose ancestor on one side, Rev. Hugh Peters, Roundhead, was beheaded at the restoration of Charles II. On the other side he descended from John Rogers, who was burned at Smithfield. Dr. Barnes was educated in New England and Dr. Beecher came by his independent spirit in "ordinary generation." The smell of fire was at that time in the heretical garments of these men.

The utmost care was taken to prevent the teaching of error in doctrine. Every director, by provision of the constitution, must be in good standing in an evangelical church, accepting the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures, and he must approve the Presbyterian form of discipline. Both directors and professors must on entering office triennially thereafter, and whenever required, affirm their loyalty to the Scriptures as the only infallible rule of faith and practice.

When that distinguished scholar, Prof. Henry B. Smith, came from Andover to Union he wrote to his friend, Prof. George L. Prentiss: "Union is between Princeton and Andover as the new school is between Congregationalism and consistent, domineering Presbyterianism. It will be dissolved into the two or be consolidated on its own ground." Through his labors in no small measure the latter came about. Prof. Edward Robinson also brought to Union the fruits of a New England training. The title of his last work was *The Kingdom of Christ in Contrast with Denominational Churches*. He insisted upon a fearless study of the Bible with the aid of every method and means of modern scholarship. Prof. Roswell D. Hitchcock and Dr. William Adams were born and educated under the same influences. They honored Union by a spirit which gave brilliancy to their style, conservatism to their theology and independence to everything. Prof. Thomas H. Skinner left a Boston pastorate with an enthusiasm for new truth which went "up higher" with him "unabated." The only thing he could not do was to take part in ecclesiastical politics. To Dr. William

Adams he seemed like a knight sitting in his stall in the cathedral of life, the banner of Christ's love over his head. He reminded a recent historian of Union—himself the St. John of its faculty—of Plato's cave dwellers, dazed as they came to the light, or St. Paul rapt in a higher sphere where "God's glory smote him in the face." The intense spirituality of Dr. Skinner, the value of which Union best appreciates, drew its strength from those studies and discoveries in God's Word which are the cherished traditions of this seminary.

The munificent benefactors of Union, especially James Brown, Esq., and Gov. E. D. Morgan, have left, both in deeds of gift and correspondence, abundant evidence that it was the spirit of Union, not its relations, which won their confidence. The recent gifts of prudent and large-hearted men in-dorse neither men nor measures but Union, faithful to the Scriptures. Not the slightest gift has Union received on account of any ecclesiastical supervision. Like the founders and professors these benefactors are "men of moderate views, free of party strife, extremes, radicalism, domination," and therefore about Union "cordially rally."

In 1837, two years after the seminary was founded, the Presbyterian Church was divided and Union took the lead of the new school. In 1870 it was foremost in reunion. Princeton and Allegheny were created by the General Assembly and were not allowed to choose their professors, directors or course of study. Princeton asked Union to give up a part of its independence so that a general law for seminaries might relieve them of this bondage. Union proposed that the election of a professor should be incomplete if the General Assembly did not agree. This became a law of supervision. There was no "consideration" for Union in these terms, and so thoroughly did they seem to be in the nature of courtesy that Union made no change in her constitution to meet them.

In the General Assembly of 1882 a resolution was passed warning the churches against higher criticism. This was the first gust of a rising storm. Union went on quietly with that work of higher criticism for which she was founded, a scholarship which alone could defeat a destructive higher criticism and construct new defenses of the Word. The storm only added a glow to the old New England faith that "new light would yet break from the Word."

In January, 1891, the president of the board of directors by a princely gift endowed a chair of Biblical theology. As work in this department had for many years been done with eminent success by Professor Briggs, he was, on Mr. Butler's suggestion, by a simple vote transferred from his Hebrew chair. Had he been elected, a month's notice, a ballot and two-thirds vote would have been necessary. Then in tender respect for the president a public recognition of this gift was made, which for want of a better name was called an inaugural.

When this announcement reached the General Assembly a few months later the storm broke. Under the lead of the chairman of the committee on theological seminaries a great majority declared the transfer an election, the power of dissent a right to veto, declined in committee to hear what Union would say, and without a word of courtesy or reason for the action virtually ordered Union to dismiss Professor Briggs. The directors of Union knew the magnificent work he had done for fifteen years in the classroom. They saw the honesty with which, like a prophet of old,

he had solemnly affirmed his allegiance to the standards. They hesitated a moment in their decision to make absolutely sure whether he in every essential point was in sympathy with conservative theology. Professor Briggs in the most explicit way accepted Prof. Henry B. Smith's definition of inspiration, declared that he found nothing to impair his reverence for the Scriptures as the Word of God, recognized the supernatural in complete antagonism to Kuenen, denied every form of belief in purgatory and confined progressive sanctification in the middle state to those who die saved through Christ. The heartiness and unanimity with which the directors voted confidence and support to him was worthy of the institution and of the directors as Christian gentlemen. This position of Professor Briggs satisfied the Presbytery of New York and they refused to try him.

The General Assembly of 1892 heard the appeal of the prosecuting committee and ordered a trial. It turned upon Union and refused to be a party in breaking the agreement of 1870. It appointed a committee "to bring all theological seminaries under closer control." In brief, Union asked for bread and got—a committee. The board of education were by the same great majority directed to assist such students only as were in institutions under oversight of the General Assembly.

The charter of Union compels its directors to have exclusive care of the election, competency and fidelity of its instructors. To delegate this responsible duty is illegal and endangers the charter. Of twenty directors present nineteen voted to terminate the agreement, regretting as an original party that they must exercise their right alone because the General Assembly had refused to act with them. For the peace and harmony of the church they declared the institution in itself and all its officers what it was before 1870—Presbyterian and independent of the General Assembly. It was unfortunate that it required twenty years to find out its mistake. It would have been more unfortunate to have surrendered little by little until no "liberty of prophesying" remained.

There is danger of too little ecclesiastical supervision. But the local presbytery has a perfect jurisdiction in matters of heresy. There is greater danger from the jurisdiction of a body of men, most of whom can know little of the internal need of an institution. A few resolute men may stampede the General Assembly at any time. No one would desire to call in question the motives of such resolute men. But in this age the right of individual interpretation of the standards must be recognized, especially when this right is justified by a study of the original authors in their works. Votes cannot determine questions of that very scholarship which has been the boast of Presbyterianism in the past. An ever increasing company of conservative, earnest and reverent men are asking whether Scripture or its system of doctrine as expressed by a majority vote is the test of Presbyterianism. Young men hesitate more and more to be entangled in ecclesiastical meshes. Older men hesitate to give in support of ecclesiastical methods. The world at large is astonished when a new prophet of old truths is put down with the cry of the multitude, "We have no king but—General Assembly."

For a time institutions may be made to suffer and many men feel compelled to take up the staff of Ulysses, but other men have such journeys multiplied the disciples of

truth through the cities and repeated with joy, "I am a part of all I have met." In the end men will seek the best means for learning and nobly "rally" in their support. They will "take knowledge" of men who have been enough with the Christ of the Scriptures to say to all traditionalism and ecclesiasticism, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye."

PEW RENTS UN-CHRISTIAN.

BY ROBERT C. OGDEN, PHILADELPHIA.

In the world at large the Christian church is on trial. Whatever the outcome Christ and Christianity will stand. But the ability of the church to bless the world depends largely on its success in meeting the test. The world is trying the church by the Christian standard. It asks, "Is the church equal to the solution of the social problems of the age?" The present decade will decide.

These conditions lead many earnest men to a consideration of social problems within the church, especially with regard to its apparent lack of force in conquering the world for Christ. Out of this arises the question as to how churches should be organized and supported. Apropos to this is the present widespread discussion upon pew rents.

The spiritual community founded by Jesus of Nazareth finds its principle of association in the family idea. In it, fatherhood, brotherhood and all the cares and privileges common to the family relation are fundamental. The spirit of brotherhood, equality, as left by Jesus was powerful enough to overcome the bigotry of Peter and teach him that God "is no respecter of persons." In the mind and speech of Paul it destroyed the thought of Jewish domination and intolerance, replacing it with the broad conception that God has made of one blood all the nations of the earth, and this lifted him at last to the grand and loving statement that the saints in heaven and on earth form one family in Christ. It led James the Less to rise above the narrow conditions of Jewish asceticism in his proclamation that Gentiles, freed from bondage to dogma and ritual, were to be received into full Christian fellowship upon confession of a personal Christ.

To the community of Christians begun by Jesus Christ He left a legacy and a trust: the legacy, His gospel; the trust, the responsibility for its universal propagation throughout all the world and to every creature. Jesus preached Himself, He was His own doctrine. Therefore the Christ methods must be the Christian methods of the Christian church.

Assuming the truth of the foregoing the question arises and must be met, upon what does the *right to all* the privileges of the gospel rest? The answer is clear: the right to the gospel is inherent in the human race. Every soul has a birthright in the gospel.

What are the conditions upon which the preaching of the gospel is to be heard? The answer to this is equally clear: willingness to hear is the only condition.

These terms were made by Jesus. He also provided a way for the support of the free preaching of a free gospel. Christians are the executors of Christ's will, the trustees of His legacy. They solemnly accept these trusts in the confession of Christ, and they take an oath to perform them as they repeatedly make the covenant with Christ and His church in the sacrament of the Lord's Supper. Therefore any barrier, humanly constructed, that interposes between any human soul and any public preaching of the gospel of Christ, in any church or

place of worship or preaching, at any time, contradicts both the letter and spirit of Christ's gospel.

Churches construct such barriers. They are social, architectural and financial. The worst of them all, and probably the foundation of each, is the system that creates pew ownership and pew rents. The justification of the argument for free pews depends upon the truth of the proposition that pew rents and pew ownership in churches are un-Scriptural and un-Christian. The reasons in support of that proposition are too numerous to be stated or demonstrated fully within the narrow limits of this article. Briefly put some of them are: pew rents establish a relation between the money given in support of the gospel ministry in a particular church and the place to be occupied by the donor of such money in such church. The relation is un-Scriptural. It contradicts the vital principle that all humanity have common rights in the House of God.

The voluntary support of the preaching of the gospel is enforced by divine authority and recognized by Christian confession. It is, therefore, in the highest sense spiritual. The pew rent system takes no account of conscience in gospel support. It substitutes a material contract for a spiritual obligation. It ignores the sacred trust to maintain the free preaching of a free gospel incumbent upon all Christians and thus degrades the conscience and smirches the Christian ideal.

The pew rent system is the mainstay of social caste within the church. The imposition of society distinctions upon the church is an evil beyond calculation. The life and teachings of Jesus Christ brand such conditions as utterly inconsistent with the principles of Christian organization. Thus results a religious aristocracy which is more offensive in this country than in any other Christian nation. Church association becomes social and not religious.

The pew rent system divides the church into two distinct parts and creates the pernicious condition of sacred and secular sides to church work. A *secular* side to a Christian church! The anachronism would be humorous if it were not so serious. Then follows the maintenance of a board of trustees as a place in which to attach to church interests men whose godliness is insufficient for the spiritual offices.

Pew rents degrade the sacred ministry by too often making the minister's services a matter of money value. He must be popular enough to get tenants for pews or he is not a success. The practical question, often poorly disguised, is, can the minister make the church pay? Many a good clergyman is humiliated by the consciousness that the system by which his salary is paid demands just such work of him as the manufacturing or financial concern requires of its manager or president.

These suggestions are merely counts in the large indictment that can be brought against the pew renting system. But they are sufficient. They will be attacked, of course, in many directions. But no objection to them can be made upon any grounds except such as proceed upon compromise and expediency. Such premises do not obtain in the Christian theory.

It is not a matter of surprise that the battle for free pews must be fought. The evil of pew rents is an inheritance, a growth of generations. Its octopus grip on the church is only made possible by ignorance born of usage. The battle will be fought to the finish. With the larger light a better day will come. It is dawning now.

NUMEROUS TESTIMONIES AS TO FREE PEWS FROM CHURCHES WHERE THE SYSTEM PREVAILS.

A few weeks ago we sent the following questions to a number of churches:

As far as your own church is concerned what has been the effect of the free pew system on:

1. Church attendance?
2. Amount of money raised for current expenses?
3. Amount of money raised for benevolence?

The replies are as follows:

BERKELEY TEMPLE, BOSTON.

1. Attendance has trebled.
2. An increase of fifty per cent.
3. There has been an increase.

R. B. TOBEY.

ALLSTON, MASS.

The Allston church has always had free pews. Never rented one yet.

1. Shows rapid increase.
2. Every Monday morning the church is solvent. Our treasurer believes in the plan strongly.
3. It does not seem to lessen that, but we have no record as pew renters to compare with.

D. P. BIRNIE.

FIRST CHURCH, BROCKTON, MASS.

1. Many small contributors come that would stay away if obliged to pay a fixed sum for a seat.

2. We raise more than we did under the old plan.

3. Cannot say what the final result will be, but think that in the end we shall raise more. All depends on the attention given to it by those who have the matter in charge.

L. V. PRICE.

UNION CHURCH, GROTON, MASS.

1. Do not see that it has had any effect.
2. No effect.
3. No effect. We are losing ground in all these respects, but this is not caused by the free pew system. We like it and no one here would suggest going back to the old way.

HENRY H. GAY.

UNION CHURCH, HAVERHILL, MASS.

This church was organized in October, 1891, and has never had any other than the free system. The system is an experiment with us, but we mean to give it a fair trial, hoping to make it a success. We feel that we get a larger attendance of children and hope to educate all our people to help in the support of the gospel, so that the burden may not be heavy on a few.

SAMUEL DRIVER.

MONSON, MASS.

1. There has been a slight increase in attendance but not enough to warrant any special deductions on that point. The most favorable sign in this direction is that it is easier to invite non-church-goers to the house of God and no one now uses the rental system as an excuse for non-attendance.

2. The amount of money raised for current expenses is larger so far than under the old system and raised in an easier way and with less friction, but we have not gone far enough in this direction to warrant any dogmatic conclusion.

3. The loss of some of our largest givers has made comparisons under this head very difficult and likely to be misleading if stated simply in figures. So far the mixture of methods in use is not wholly satisfactory, but as we are at work on this problem we hope to solve it by an increased benevolence.

F. S. HATCH.

SOUTH MANCHESTER, CT.

During the year and a half since our adoption of the free pew system there has been a large increase in church attendance, nearly fifty per cent. more has been raised for current expenses and benevolences and in all departments of church work there has been marked growth. How much of this is due to the free pew system it is difficult to say, as it was introduced between pastorates and the church has very generally rallied to the help of its new leader, systematizing its benevolences and co-operating in many other ways. Of the system we can say that the increase in

money raised for current expenses followed immediately upon the adoption of the system by a pastorless church and we have yet to hear of the first person who desires to return to the renting of pews.

THOMAS SIMMS.

TRUMBULL, CT.

1. Usual attendance 100 to 150. Country church not very much affected by change. People habitually occupy the same seat as before but seldom make complaints if seat is occupied by others. No one feels that he owns his seat. Reasons for change were (1) to make giving a part of worship and (2) to furnish a systematic, sensible plan for all to give. The old method of selling seats did not furnish us sufficient for running expenses. We use the weekly offering system.

W. F. WHITE.

WINCHESTER, CT.

1. I think there has been a permanent gain. As most who could attend regularly already rented seats there was no immediate or marked increase but the irregular attendants have tended to greater regularity.

2. Amount raised is about the same but more easily raised, the number of givers being slightly increased.

3. There has been considerable gain, probably not much of it directly due to free seats.

A. GOODENOUGH.

WINSTED, CT.

1. In a town of 6,000 to 7,000 (democratic naturally) not much difference, yet an appreciable "at home" manner on the part of working people or non-church-goers entering the church. None of the old pew holders withdrew in consequence of the change. On the average, by coming early, regular families secure about the same seats they had before. Pastor expects to see regularly most families in the same section of the church, usually in same pew.

2. "Rather more and rather more easily raised," is the report of our conservative chairman of the society's committee on ten years' experience.

3. In the last seven years of free seats about \$14,000, total; but in previous four years of free seats (previous pastorate) about \$2,000, total. A matter of pressure and education and method. On all these points free seats show nothing detrimental and the general tendency is favorable.

H. N. KINNEY.

WEST WINFIELD, N. Y.

The attendance is good. The system has been in use so many years I cannot compare it with rental system. I have never heard any excuse for non-attendance owing to expense for a seat. All are welcome, money or no money.

E. H. BURT.

FIRST CHURCH, BALTIMORE, MD.

1. Our system of free but fixed pews has been in use about twenty years—the greater part of our history. For that reason I can make no statement as to its effect on our church attendance, our receipts or our benevolence. But it is certain that our people would never think of choosing another system; that they always advertise "free pews"; that no year has ever closed with a deficit; that we have now extended the weekly pledge system to our benevolences, using white envelopes for the church work, red for the world work. Every week we "give a portion to seven"—the seven societies—"and also to eight"—the church.

EDWARD A. LAWRENCE.

TAMPA, FLA.

1 and 2. We have never rented our seats. We raise about \$800 for pastor's salary which is supplemented by what the women raise. This is by subscription and is taken up weekly by the envelope system at the regular church service. We could not rent pews here. Public sentiment in our city demands that we adopt the free seat system.

3. As to the benevolences, I am sorry to say that, as we are yet helped by the H. M. S., we do not raise over \$80 for benevolent gifts. Our weekly collections are applied to fund for current expenses. It would be a difficult matter

to fill our church if it were known that the seats were not free. We have no desire to adopt the obsolescent pew renting system, which seems to violate basal gospel teachings and favor the caste spirit in the church.

E. P. HERRICK.

BIG RAPIDS, MICH.

1. It has increased it.
2. Increase.
3. Increase. The church likes the free pew system much better.

JOEL MARTIN.

FRANKLIN AVENUE, CLEVELAND, O.

1. Never having had any other system I cannot tell what the effect is in our case. Our church attendance is very good at both services.

2. We use the envelope system. We are a very poor church financially. Our current expenses are about \$1,800. Our envelopes secure nearly all. At least we are as successful as the average church renting pews.

3. This question I cannot intelligently answer owing to the fact that I am unable to say what our benevolences would be under another system.

H. O. ALLEN.

KOKOMO, IND.

1. Great increase; indeed, we could do nothing were we to sell our pews or rent annually.

2. The pews have always been free and we cannot compare with receipts under any other form.

3. The free pew system ought to secure larger contributions toward benevolent work of church.

W. A. THOMAS.

SECOND CHURCH, ROCKFORD, ILL.

1. It has increased the attendance at both morning and evening service.

2. A larger amount is raised for current expenses than could be raised in any other way.

3. There has been no diminution in the amount raised for benevolences, but indications of a steady gain.

WALTER M. BARROWS.

QUINCY, ILL.

1. Many attend who would not otherwise.
2. Our treasurer has been in office forty years. He did not favor free seats at first, but strongly advocates them now. We have tried it more than twenty years and would not return to the old way.
3. Cannot tell effect on benevolence, but our record is good compared with other churches.

S. H. DANA.

SPARTA, WIS.

1. We began with free pews Jan. 1, 1892. The attendance at that time was much less than the year before. It was a period of uneasiness and discontent. The attendance has improved and for the last half of this year has been better than for the last half of 1891. We shall come to the end of the year in much better condition.

2. The amount of money thus far has not been as large. My judgment is that if we had retained rented pews there would have been a falling off of revenues. Some who have always rented pews do not give as much on the free seat plan. The system has not been pushed. My impression is that the amount of money will be increased next year.

3. I have not figured up the benevolences. I do not think we have given as much this year as last. This year is not as good commercially as last year was. It is hard to make comparisons for the two years. I feel sure that when the free seat system is established as a finality and not as an "experiment" it will prove a great gain.

WILLIAM CRAWFORD.

OTTUMWA, IO.

Our people have had free seats for thirty years and no one can estimate the advantages of a change made so long ago in a growing town. We are so well pleased with the free seat system that it would be very difficult now to introduce any other.

L. F. BERRY.

PILGRIM CHURCH, MINNEAPOLIS, MINN.

This church has always had free pews. Our congregations are composed, for the

greater part, of laboring people. We know that many people attend church who would not come if the pews were not free, *absolutely free*.
CALVIN B. MOODY.

ZUMBROTA, MINN.

1. It has increased.
2. No appreciable difference.
3. Somewhat increased.

I. C. STEARNS.

PILGRIM CHURCH, DULUTH, MINN.

1. As we have never rented our pews we cannot tell what effect that would have on our attendance. But many people tell us that they feel at home in a church where they have a right to any seat in the house and where no sittings are rented.

2. We raise our expense money by weekly offerings, and while it is undoubtedly harder to raise the amount than by renting pews we have never had any difficulty in meeting our bills.

3. We think that the effect of training people to give weekly to current expenses is beneficial on our benevolent collections. At any rate the congregation gives generously to benevolent objects. EDWARD M. NOYES.

CHEYENNE, WYO.

1. The church has always had free pews, except for a short time after moving into the new edifice. The system of renting proved a failure, the attendance materially decreasing. Free pews seem necessary to a good attendance.

2. Similar effects were noticed in the income of the church. More money can be raised, and more easily, where the pews are free. Of course, much depends on training. Our people are accustomed only to the free pew system.

3. Our church for nearly ten years has borne a heavy burden of debt, at one time paying nearly \$1,200 interest annually. Consequently it has done little more than pay its current expenses. The same result would have followed under renting system. I do not think free pews have unfavorably affected our benevolences. GEORGE S. RICKER.

WEST BRATTLEBORO, VT.

Our pews are owned and controlled by the society, practically. A very few of the families have a sort of life right to sit in certain pews, but as soon as any are vacated they are assigned to those who apply for them without charge. No money is raised on any of the pews for any purpose, so far as I know. Families sit together, however, as a rule, in the same seat from week to week.

J. H. BABBITT.

TABOR, IO.

This church does not rent its pews, but when first built the oldest head of a family living in the vicinity, without regard to church membership or subscriptions for building or support of the church, had the first choice. Last year every fourth seat was left free and all were free at the second service. Three-fourths of the seats were chosen by lot. The names of all subscribers for the support of the church and the names of all the trustees thought unable to subscribe were placed in a box and the first drawn had the first choice, without regard to anything else. It has the recommendation of being democratic and with us there is no friction. W. M. BROOKS.

NORTH CONWAY, N. H.

This church has been a free pew church since moving into its new building nine years ago. Still, worshippers, for the most part, have come by habit to occupy the same seats from Sabbath to Sabbath and, in some instances, even from year to year, yet no one is ever driven out to make room for so-called occupants. Only two or three families, and none of these church members, ever complain to ushers or pastor of their pews being occupied by others, even when the strangers in our congregation, from June 1 to Sept. 30, are more numerous than residents.

R. HENRY DAVIS.

PILGRIM CHURCH, CAMBRIDGEPORT, MASS.

1. For the twenty-seven years of the church's history no other method has been pursued, but we are pleased with it, comparing results with neighboring churches where a different system is practiced. We feel confident that

the attendance is larger than were we to rent pews.

2. We do not make an appeal but once a year and make no personal solicitation for pledges or to collect any unpaid pledges, but have generally raised from \$5,000 to \$8,000 without much difficulty.

3. Many of those who pay weekly for current expenses have adopted the weekly offering system for benevolence with very gratifying results. The benevolent offerings have not usually fallen greatly behind the offering for home expenses. CHARLES OLMSTEAD.

WHITMAN, MASS.

Our church is on its third year with free seats. Before that for several years the receipts from pew rents were several hundred dollars less than expenses and we adopted a weekly offering by a large number to make up the deficiency. We now get our money for current expenses as easily as before, at least, and feel that none are kept from attending church because they cannot afford to pay for the seats necessary for their families.

N. NOYES.

We subjoin a few sentence expressions from letters from pastors or church clerks:

Millis, Mass.: "Entire satisfaction." Weston, Mass.: "Works well and is full of promise." Franconia, N. H.: "We would not go back to the old system under any consideration." Kensington, Ct.: "Could not be induced to return to the old way." Northford, Ct.: "Gives general satisfaction." Trinity Church, New York: "Good policy, good Congregationalism, good Christianity." Harriman, Tenn.: "Works well." Grace Church, Chicago: "Best of satisfaction." Concord, Ill.: "No other way is thought of or desired." Ortonville, Minn.: "Well-nigh the only practicable system in the West, with a few exceptional cities and localities, but the system is open to very serious objection." Creston, Io.: "More money raised than by any other plan. Large audiences secured."

FROM AN EPISCOPALIAN STANDPOINT.

Among the Episcopalians there are not a few ardent advocates of free pews and an association of persons thus minded exists both in Philadelphia and Boston. Dr. William C. Winslow, so well known within and without the Episcopal Church, is actively identified with this organization, and in response to our request for his opinion says:

"It is a Scriptural and right system. It is feasible, inasmuch as it often largely increases the attendance on our (Episcopalian) churches and promotes organized work through the feeling of brotherhood, and as a financial success it has been abundantly tested over and over again in large and small parishes and, with few exceptions, with gratifying success. Now and then a decaying or disrupted parish votes to adopt the free system as a makeshift and, of course, fails. It needs heart, spirituality, work, like every other good thing in Christ's militant church, in order to succeed. Would 75 per cent. of Episcopalian places of worship now have free sittings if the system was not a good one? Would nearly all our new edifices in Massachusetts be consecrated as free churches or chapels if the system had failed?"

"Let me impress one point more—that 'free churches' is somewhat a misnomer, and that churches with free sittings, or churches whose sittings are free, more accurately defines the system. No place of worship (unless endowed) can be free, precisely speaking."

"One thing I want to urge upon my Congregational friends, and that is the weekly offering or collection, not only on high Biblical grounds but on financial. Many can give thereby their mites and their greenbacks that would contribute in no other way, and the sum total, like Peter's pence, is colossal."

FREE PEW LITERATURE.

There is far from an abundance of material on the subject of free pews, but we give below the titles of three publications. Dr. Rainsford's pamphlet was issued several years ago, but he wrote us last week as follows: "If I were writing it again there is a good deal I

would add to it and a little I would take from it. Every day I live makes me more certain that generally speaking the points that I have taken in that pamphlet are well taken." The book by Mr. Ogden, who writes the article on our 719th page, is an address delivered last spring before the Presbyterian Social Union of Philadelphia, and of it he writes to us: "It was not printed by inspiration, but the amount of correspondence it has brought me from this country and Great Britain indicates a widespread interest in the subject of which it treats." Mr. Bridgman's leaflet in its revised form will include additional matter and excerpts bearing on the subject. The exact titles are:

Let Us Anchor Our Churches and Make Them Free. Rev. W. S. Rainsford, D.D. Price 10 cents. Thomas Whittaker, New York.
Pew Rents and the New Testament. Can They Be Reconciled? R. C. Ogden. Price 25 cents. F. H. Revell Co., New York.
A Plea for Free Pews. Rev. H. A. Bridgman. Price 5 cents, postpaid, 100 copies \$2.00. W. L. Greene & Co., Boston.

FREE PEW CHURCHES.

For convenient reference we print below a list of free pew churches. It contains by no means all the Congregational churches of this class but is made up from responses to inquiries in our columns. No doubt there are scores of churches, especially in the West, which deserve a place in the list, but we could be sure of only those which reported themselves. It is valuable because it includes churches all over the country experimenting with the system under widely different conditions. We shall be glad to print a supplementary list of free pew churches whose names may be sent to us.

MASSACHUSETTS.	FLORIDA.
Allston, Boston, Berkeley Temple, Brighton, Brookline, First, Cambridgeport, Pilgrim, Grove, Union, Haverhill, Union, Holbrook, Mills, Monsie, North Adams, North Brookfield, Ware, Weston, Whitman.	Tampa, First.
NEW HAMPSHIRE.	OHIO.
Franconia, North Conway, Lee.	Cleveland, Franklin Ave., Medina.
VERMONT.	INDIANA.
Ludlow, West Brattleboro.	Kokomo, First.
CONNECTICUT.	ILLINOIS.
Kensington, New Haven: Davenport, Ferry Street, Howard Avenue, Humphrey Street, Taylor, Northford, South Manchester, Trumbull, West Winsted, Second, Winchester Centre, Winsted, First.	Chicago, Grace, Concord, Joy Prairie, Quincy, Rockford, Second.
NEW YORK.	MICHIGAN.
Lockport, East Avenue, Maine, Middletown, New York, Trinity, Union Centre, West Winfield.	Big Rapids.
MARYLAND.	WISCONSIN.
Baltimore, First.	De Pere, First, Eau Claire, First, La Crosse, Sparta.
TENNESSEE.	MINNESOTA.
Harriman, Pilgrim.	Duluth, Pilgrim, Minneapolis, Pilgrim, Ortonville, Zumbrota.
	IOWA.
	Creston, First, Ottumwa, Postville, Tabor.
	COLORADO.
	Denver: All the churches except the First.
	WYOMING.
	Cheyenne: First, Second.
	ARIZONA.
	Prescott.
	CALIFORNIA.
	Pasadena, First, Redlands, Ventura.

DR. RAINSFORD'S OPINION.

The Church of God ought not to be a place where money can buy privilege. In the Church of God, as well as under the sod, men are equal. The distribution of sittings in churches upon competitive principles—the best seat going to the highest bidder—is an anomaly that disgraces our Christianity in the eyes of an unbelieving public. We revolt at simony in the pulpit, but we practice it all the while in the pews. It may be sometimes necessary to yield to the desire of families to have a definite place assigned them, but this assignment should be made on some principle that will give the man who pays five cents a Sunday as good a place as he who can pay five thousand dollars a year. I fully believe that it is this intolerable pew system that has been largely responsible in producing the alienation which keeps the working classes away from our churches.—Let Us Anchor Our Churches.

The Home.

NEW YEAR'S MORNING.

Only a night from old to new!
 Only a night, and so much wrought!
 The Old Year's heart all weary grew,
 But said, "The New Year rest has brought."
 The Old Year's heart its hopes laid down,
 As in a grave, but, trusting, said,
 "The blossoms of the New Year's crown
 Bloom from the ashes of the dead."
 The Old Year's heart was full of greed;
 With selfishness it longed and ached,
 And cried, "I have not half I need,
 My thirst is bitter and unslaked;
 But to the New Year's generous hand
 All gifts in plenty shall return,
 True loving it shall understand;
 By all my failures it shall learn.
 I have been reckless, it shall be
 Quiet and calm and pure of life;
 I was a slave, it shall go free
 And find sweet peace where I leave strife."

Only a night from old to new!
 Night and the healing balm of sleep!
 Each morn is New Year's morn come true,
 Morn of a festival to keep.
 All nights are sacred nights to make
 Confession and resolve and prayer;
 All days are sacred days to wake
 New gladness in the sunny air.
 Only a night from old to new!
 Only a sleep from night to morn!
 The new is but the old come true;
 Each sunrise sees a new year born.

—Helen Hunt.

A lady was once asked to define her ideal of happiness; whereupon she set herself to answer the question and found it a more difficult matter than she had supposed. After studying the problem in all its bearings she concluded that, upon the whole, she could stand by this definition: "My ideal of happiness is the helping of somebody up." Is not this a strong, safe, blessed working rule? It covers all circumstances and applies to the doing of the "nexte thyng," whether it be the soothing of a wailing child, the sweeping of the kitchen floor, the leading of a great cause, or the lightening of a spiritual doubt or burden. Each alike may come within the range of our daily duties and give ample opportunity for helping somebody "up."

Every now and then we are reminded of the amount of thinking which goes on in the brains of very young children. Some little people were once taken into a room to see the face of their dead sister. They seemed greatly relieved and exclaimed, "Why, her head isn't off!" They had seen chickens and other animals with their heads off and supposed this a necessary accompaniment of death. Another little fellow, some days after having seen the face of his sister in the open square of the casket, went to his mother and, putting his arms around her neck, said, "Didn't Bessie's legs go to heaven, too?" Blessed be the mother who does not laugh at the grotesque realism displayed in such questions but makes them the occasion for teaching the deep truths of immortality. Many a sensitive child has suffered in secret from wrong and frightful ideas of death because his innocent questions were received with merriment by his elders.

A recent paragraph in this department, alluding to the plan of private Sunday school instruction which prevails in certain wealthy families, calls forth a remonstrance from an earnest teacher. She claims, and with reason, that the presence of children from these more favored homes is a desirable element in our Sunday schools and that they themselves suffer loss by withdrawing therefrom.

There is already too great a tendency to erect barriers between the rich and the poor in all our educational work, but they ought not to be raised within the church. It looks more like a selfish exclusiveness on the part of the parents, thus to isolate their children on the Lord's Day, than a real solicitude lest they be taught error. In our working girls' clubs and similar organizations strenuous efforts are made to prevent the formation of caste lines, and it seems a pity to inoculate childish minds with the foolish idea that they must mingle with only their particular set on Sunday.

It is told of Phoebe Cary, who was a remarkably sunshiny and lovable woman, that whenever she used to feel "out of sorts" she would shut herself up in her room for rest until serenity of soul was restored. She was wise enough to discern the physiological side of amiability and governed herself accordingly. A mother of two restless children acts upon the same principle by insisting upon an occasional "bed day." She has observed that "crossness" with them is invariably the result of too much activity, that nervous force is expended faster than muscular strength is generated, and tries to restore the balance in the manner suggested. The children understand that the measure is not a punishment but enforced solely for sanitary reasons and are allowed plenty of playthings and quiet games. This mother testifies that the next day her small brood is "as bright and chipper as young robins." The experiment, for either children or adults, is worth trying, especially after the excitement and irregular habits necessarily connected with the holiday season.

IN THE CATHEDRAL.

BY SUSAN COOLIDGE.

The sun was setting red and dim behind the distant mountains of Wales and tinting with a purple flush the nearer Malvern Hills. It was a fine evening, people said in the old city of Gloucester, and so it was as September evenings go in the West of England, though an American would scarcely have been enthusiastic over it. Used as we are to the gold sunshine and deep blue skies of our autumns, the low-hung clouds and scudding fogs over the Severn and the cold, damp wind would have seemed rather the presage of a bad day to come than the token of a pleasant one just drawing to its close. But as a nation we are spoiled by our prevalence of good weather and are disposed to find unreasonable fault with the English climate, forgetting that all the wit and worth of all Great Britain combined can do nothing to alter or improve it.

Ellice French saw nothing worthy of blame in the weather as she stood that evening in the drawing-room window putting on her gloves preparatory to going out. It was a pretty room, full of firelight, flowers and faded, well-kept furniture, and the lady who sat beside the hearth matched well with her surroundings, being as pretty as the room and as well preserved as the furniture.

"Are you off?" she said, turning a smiling face toward her daughter. "Shan't you want a cup of tea before you go?"

"No, thanks. Flora will be sure to be having it when I get there. She is always later than we are, you know. Good-by, mamma dear, I shall be back soon after breakfast."

"I suppose Jemima attended to your dressing-bag?"

"O, yes, she took it round just after

luncheon. Don't worry about me, Flora and I will have a comfortable evening together and you must enjoy the Dean's dinner."

"I wish Flora would not always send for you when there is a party on hand," remarked Mrs. French, discontentedly. "I should have liked you to dine at the Dean's, and there are to be some young people, I hear."

"Yes; but of course Flora has the first claim."

"Flora" was Mrs. Mount-Jeffreys, Ellice's cousin, a nervous, fanciful little woman, who, like Mrs. Tulliver, "habitually lived in a world of her own with a population of one." She was in rather delicate health and had a husband who spoiled her dreadfully and she hated to be left alone, so, whenever Mr. Mount-Jeffreys was called away, she demanded Ellice's company as a right, and Ellice, who spoiled her also, invariably went.

"Let me see," reflected Ellice, as she stepped into the street, "I must stop at Pritchard's for mamma, so I can't take the short cut."

The "short cut" lay directly across the nave of the cathedral from the south porch to the opposite door on the north which leads on to the cloister. It saved going round three sides of a pretty wide square, and the townsfolk, especially those who lived in or near the close, were in the habit of using it except at such times as services were going on. There was no service now, Ellice knew, as she glanced at the majestic building which barred her way and marked the flying rays of sunset which tipped and gilded pinnacles and buttresses, but her errand made the short cut ineligible, so she turned sharply to the right and walked swiftly down the street in the waning light.

She was rather an attractive little figure as she went along, not pretty but distinctly "bonny," in the Scotch sense—neat, trim and fresh colored, with the frank, happy look of a child in her gray eyes and dimpled cheeks. Neither brilliant nor beautiful, the fairies who presided over her birth had endowed her with one compensating gift in the shape of a lovely voice as clear and true and sweet as the pipe of a lark. Old people and children loved best to hear her sing and at the Sunday services those who sat near were apt to listen to her rather than to the cathedral choir.

The sunset had faded into soft dusk before she reached her destination. A cab was standing before her cousin's door and the maid who opened it had an unwonted air of excitement about her.

"What is the matter?" asked Ellice. Instinctively she felt that something was the matter. "Your mistress isn't ill, is she?"

"O no, miss, not ill, but its very h'agitated we all are. There's a message come from master and he's been hurt on the railway."

"Hurt! Badly?"

"Well, that I can't say, miss. The message says not, but my mistress is in such a taking that nothing will serve her but going off to 'im at once. She's getting ready now and so is Collins."

Ellice waited for no more but ran rapidly up the stairs. Sure enough, there was her cousin bonneted and gloved, with flushed cheeks and wan, excited eyes, engaged, with hands which visibly trembled, in stuffing things into a bag, which things Collins, a staid retainer with her wits about her, pulled out as fast as they were put in, refolded, replaced or substituted something else in their stead.

"What is it, Flora?" demanded Ellice, breathlessly. "Is George really hurt as Marianne says?"

"O, you've come, Ellice. I'm so glad. I have been needing you so much. Yes, he's terribly hurt, poor darling, and I'm going to him at once. Dr. Evans doesn't wish it, but of course I'm going. My place is by George's side when he is ill and suffering."

"But did George send for you?"

"Certainly not. George never sends for me, you know. He never wants me to do anything. He would keep me in cotton wool if he could, I believe. He particularly says, 'No reason for anxiety. Don't come.' But it makes no difference. I know he needs me and I am going."

"Where is he hurt?"

"It's his arm. He says: 'Accident. Elbow wrenched. Nothing to signify.' Still I know that it must be a bad hurt, for his handwriting doesn't look at all as it usually does."

"But, Flora, it was a telegram. How could it look like George's handwriting? Do wait till tomorrow. You will hear again from him before then and very likely will find the accident less serious than you suppose, and if you decide to go either mother or I will go with you. George will be worried to death at your taking a night journey and you are sure to be knocked up by it."

"O no, I'm not; I'm perfectly well, only anxious; and it would kill me to stay and think about it all night. It's no use arguing the point, Ellice. Of course you cannot enter into a wife's feelings; how should you? And my mind is quite, quite made up. Collins is going with me, and we shall get to Charing Cross at half past twelve."

Remonstrances were useless, as Ellice well knew, when Flora had made up the thing she was pleased to call her "mind." Like many weak people she was extremely obstinate, and her very weakness made it harder to combat her decisions. Ellice contented herself therefore by giving what help she could, and half an hour after her arrival saw her cousin drive away in the cab with Collins, who, luckily, was neither young nor flighty and could be trusted to keep her wits about her. She had been too busy to think about herself, but now the question arose of what she was to do. To spend the night in Flora's home with her demoralized maidservants was not to be thought of. It took but a moment to decide.

"I'll just run home by the short cut," she said to herself. "It won't take ten minutes and I may be in time to see mamma before she starts for her party."

She glanced at the clock and was dismayed to find that it lacked but eight minutes of closing time. That was enough, however, she concluded, if she walked fast, and she set out at a rapid pace.

It was dusky in the street and duskier still in the cloisters, so dark, in fact, that the carved faces which are the glory of its groined roof were invisible, all merged into one deep, soft shadow. But the cathedral was open still, for, as she hurried down to the angle of the "west walk" the door swung back and some one came out, passing her in the darkness. Inside the building it seemed lighter, for the high clearstory reflected somewhat of the streak of day that still lingered in the west. Half way across the nave she heard the door through which she had just passed locked behind her and there was scarcely time for a thrill of apprehension when "boom, boom, boom" came the strokes of the tower bells and, mingled with their clang, the sharp unmistakable click of a turning key from the exit

toward which she was hastening. She was fastened in!

Like a lapwing Ellice ran to the south door, caught at the handle, made sure that it was fast and then began to beat with all her force upon the panels, crying, "Let me out! Let me out! I am Ellice French. You have locked me in! Let me out!" But the bells drowned her calls and the noise of her blows upon the door and, as the bells ceased, a sound of distant, retreating steps on the flagged walk showed that the verger was on his way to his home and his supper, with no idea that he had left a prisoner behind him, a poor little prisoner whose appeal he had disregarded.

It was really a trying position for a girl of nineteen to find herself in. There is something awful in the sense of a great space which the eye cannot penetrate. It affects the imagination powerfully. Happily Ellice French was neither nervous nor hysterical, but a sound, vigorous girl with nerves under uncommonly good control, and, though she turned pale and clasped her hands tightly together as she realized her predicament, she neither shrieked nor fainted. In fact, after the first chill start of dismay had passed, she felt an impulse to laugh at the plight into which her imprudence had brought her.

"It is really too ridiculous," she said to herself, "but there is this comfort, mamma will not be worried. She thinks I am safe at Flora's."

She sat down in the nearest chair and looked about her, shivering a little as she realized the vast height and silence.

"What do people do who are shut up in cathedrals?" she reflected. "I don't think I ever heard of any one being so. If I could get in behind the choir and cuddle down in the lady chapel I think I shouldn't mind it so much, but of course the gratings will be locked. Those miserable vergers are so afraid of missing a sixpence that they are sure to fasten them."

She groped her way toward the iron gates which bar the ambulatories, but found them, as she had supposed they would be, securely fastened. The lights in the great east window were dark now, all the glorious reds and golds merged into a common brown-blackness. There were a few stalls without the sanctuary where certain favored cathedral families were accustomed to sit, and toward these Ellice turned. There, at least, there would be something soft to sit upon. She found cushions and hassocks in plenty and with these made for herself a place of repose.

"This isn't half bad," she thought, "only I wish it were not all so big, and I wish I had had some dinner before I came. But I'm glad, since I must be shut in, that it's the cathedral and not any other building. It is holy ground and the angels must be here if anywhere, taking care of the place when men leave it and go away."

She said her prayers softly like the devout little English girl that she was, afterward a hymn or two, and then, almost unconsciously, she began to sing. The clear, young voice rang out into the dim, wide space as a bird's song rings in a forest aisle.

Keep me, O keep me, King of kings,
Beneath the shadow of Thy wings.

The sweet notes abruptly ceased.

"What is that?" thought Ellice, with a throb of terror. She listened intently. Surely something was moving in the north aisle not far away. A moving shadow stirred the darkness immediately before her, then a voice, an odd, impatient, sharp voice with a wail in its tone like a complaining child's, said, "Some more! Sing some more!"

Ellice could not repress a start. The cushions behind her rustled. The shadow moved nearer, a hand caught hold of her dress.

"Some more!" repeated the voice impatiently.

With a stifled shriek Ellice pulled her gown away and rose to flee, but the hand caught her arm.

"What are you going away for?" demanded the voice. "Stay and sing some more, I like it! It makes me happy. Nobody sang in the bad place."

"What bad place?" asked Ellice, trying to speak calmly.

"Don't talk about it! Don't say another word about it!" replied the invisible presence in excited tones. "Do you hear? Don't talk about it! They will come and find me if you do. It was a bad, bad place, but I'm away from it now and I shall never go back. I hid behind the marble man over there. O, I was clever, very clever! They will never think of searching for me here, and we will stay always and you shall sing!"

"He's mad," thought poor Ellice, sick with terror. "He certainly is! I am shut in with a madman! O, what shall I do?"

A wild notion of getting away into the tower and ringing the bells for help flashed over her. But the iron grate and the darkness seemed insuperable difficulties, beside, the lunatic was holding her arm. He seemed to divine her thoughts and tightened his grasp.

"Don't hold my arm so, you hurt me," said Ellice, steadying her voice with a mighty effort. "I will sing to you if you'll sit down quietly and listen."

"O, I'll listen," replied her terrible companion. "I like to listen. That was what made me come out of my hiding place, my nice hiding place, where they'll never find me, never! Do you think they'll find me, do you? I did not mean to come out—O no! O no! but when you began to sing I did."

"O, why did I sing? Whatever made me?" thought poor little Ellice. But the madman had released her arm and now pushed her back into her seat and settled himself beside her.

"Sing!" he reiterated, in a tone of command.

And Ellice sang, choosing the most soothing airs she knew. At first her voice was unsteady with fear, but as time went on and she realized that her singing had power to tranquilize and make harmless the demented creature at her side she regained her powers. Never had her notes sounded so clear and high as now when they rang back from the lofty arch overhead in soft echoes which doubled their volume. She even grew to find a certain pleasure in her task, building, so to speak, a wall of defense about her youth and helplessness out of the harmonies which she evoked.

If some poor wandering child of Thine
Hath spurned today the voice divine,
Now, Lord, Thy gracious work begin;
Let him no more lie down in sin,

she sang. The lunatic was perfectly still now. She thought him asleep and paused to rest. He stretched himself heavily along the carved bench; his head fell on her lap. "Sing," he ordered, drowsily, "sing more!"

And so it went through the whole of that long, that unutterably long, night. Intervals came when the sound of measured breathing showed that sleep had laid its healing touch upon the poor, shaken brain which rested on her knee and she could venture to stop for a while and calm herself with silence and prayer. Once or twice she herself dropped into a momentary slumber, but only to be roused by the renewed com-

mand, peevishly uttered, "Sing some more." Then she recommenced her task.

To the last day of her life Ellice French could never quite bear to join in some of the hymns which she sang over and over and over again during that terrible vigil. They were too indelibly associated with pain, the horror of darkness, the dread of dawn, the fear of what might come with dawn, to be endurable.

At last the dim light of early morning began to steal into the cathedral. Familiar shapes of tombs and chapels and monumental brasses detached themselves from the darkness and stood revealed. The "marble man," who was no other than the exemplary Dr. Jenner in stone, became visible at the west end of the nave and seemed to look toward her benignly. Ellice could see the head on her lap now, the wild hair and wan, bloodless face, but there was nothing horrible in the aspect, nothing malign or ferocious.

And now indeed she sang as for her life! Intent on keeping the madman lulled in sleep till the doors should be unlocked and aid come she kept on untiringly. Hymn after hymn, anthem after anthem, ballad after ballad. Her voice grew faint, her limbs were stiff from keeping the same attitude so long, surges of nervousness swept over her, but she neither stirred nor stopped. And so she sat, and so she was still singing when the keys grated in the lock and the verger and his assistant, together with a young prebendary, entered to make ready in the lady chapel for an early "celebration."

"I never saw so strange a scene," wrote this young prebendary to his mother afterward. "First, we heard this high, beautiful voice, a little strained and unnatural in tone but still beautiful, and then, while we were still staring about us in wonder, we saw the girl, sitting in one of the carved stalls as fixed as marble and almost as white. We stood stock-still with surprise like three fools till she, with the wanest smile you ever saw, beckoned us to come nearer and sang, for she dared not change to speaking for fear of waking up the dreadful creature beside her: 'I have been here all night. Please come and help me, for I do not feel as if I could keep on much longer and I am afraid to stop.'

"I had seen Miss French once or twice before since I came to Gloucester, but had never particularly noticed her. She's a quiet girl and not exactly pretty and—well there are always such a lot of girls in cathedral towns—and you know how it is yourself. But, somehow, the strangeness of the thing and her wonderful self-control and the brave look in her eyes quite overcame me, and when I had slipped the lunatic's head off her knee on to a cushion and released her, and she stopped in the very act of going to whisper: 'Don't hurt him! He did me no harm and I don't think he is violent or dangerous. I suppose he will have to go back to the asylum, but I wish he needn't, for he does hate it so'—by Jove, mother, I thought she was the sweetest thing I ever saw! I just wish you could have seen her. And then as she slipped away toward the door the madman roused, reared his rumpled head and screamed after her: 'Don't go away! Stop and sing some more! O, do sing some more!' That was what he had been saying all night she told us. No wonder she was exhausted! She fainted away after she got home, but she's all right again now."

"How little I imagined," said Mrs. Mount-Jeffreys, on the day of Ellice's wed-

ding a year later, "when I drove away that night to take care of George—who wasn't a bit grateful but just sat up in bed and scolded me—what was to come of it! Aunt blamed me at the time, I know, but how could I foresee that there was a lunatic hidden away in the cathedral and you were going to be locked in and sing to him all night? Now, Ellice, I put it to you, how could I? And really I think she ought to be grateful to me—and you too—for if I hadn't forgotten all about you you might never have met Ralph at all, and where would you be then?"

"Where indeed?" responded Ellice, with a dimpling blush.

"And the bishop giving him that nice living, too, as soon as he heard of your engagement, because, he said, the cathedral owed you something after all you had suffered. Now, Ellice, do own that it was a good thing that I went off that night and forgot all about you and your dinner. Of course I couldn't know what it was to lead to, but there's one thing," concluded Flora, triumphantly, "if I had known I would have done exactly the same!"

CHURCH FUNERALS AND WEDDINGS.

BY REV. W. J. MUTCH, NEW HAVEN, CT.

The family and the church are so closely interrelated that there ought to be in each the fullest recognition of the other. There are some special occasions, such as funerals, weddings and baptisms, where a much fuller recognition of this relation would result in profit to both institutions.

These occasions are family events, but they are the religious events of the family and as such they have a place in the family sanctuary. The minister, of course, is required on these occasions wherever held, but it is merely as a religious functionary when the formalities take place in the home, and there is often little or no thought of him as a representative of the church.

There is always a certain small proportion of the funerals and weddings held in the church, but it has come to be quite exceptional in most communities and there must be some special reason for it before people think of having them there. Yet there are some important advantages in taking such services into the church as a rule which has for its exceptions only cases where special circumstances make the home manifestly the proper place.

The church home is robbed of some of the strongest ties which bind it to the hearts of Christian people if it is not associated with these most important religious events of family experience. In these days every means is required for strengthening the bond of affectionate interest between the church and the people. There are many who will love their church home because it is the place of regular divine worship; but they will love it more, and others who are not so regular at divine worship will love it more, if it is also made sacred as the scene where their marriage was solemnized and where their children were consecrated in baptism, and where the covenant vows were taken and where the last solemn rites were performed in honor of the beloved dead, and where they have rejoiced and wept with many neighbors on like occasions. Such associations gathering with the years about the place of worship are of inestimable value to individual and family life.

Looked at from the other side the conclusion is the same. The impression is certainly not an agreeable one when at a funeral the dwelling has to be thrown open from hall to kitchen, upstairs and down,

just after a period of sickness in the house has overwhelmed the housekeeper with work and the bereavement has turned the thoughts of all away from matters of domestic order. And then at the service the people are stowed in the stairways and bedrooms, out of sight and hearing, where it is generally either too hot or too cold, while the societies which are so often in attendance have to hang upon the fences outside, wishing the service was shortened or dispensed with. Many knowing of these conditions are prevented from attending who would otherwise be glad to do so, and those who do attend are uncomfortable and unedified. The service which ought to be dignified, beautiful and solemn becomes anything but that.

In home weddings and baptisms the effect is often similar though less marked in their unfitness for the home. The effect of these, however, in the presence of a decorous congregation in the place of worship is always good, and it is a sight which the church needs to see often in order to keep the institutions in their right relations.

The inclination, if it exists at all, to carry these events into the church only when there is wealth enough to make a great display of flowers and dress is wholly wrong and ought to be stamped out. The plain and the poor people have more need to use the church on these occasions than the wealthy, because they have little room at home. They should feel as much at home in their own church on these occasions as when attending divine worship, and that without an expenditure which is inconsistent with their means.

The popular demand for an institutional church which is often heard nowadays points to the exaltation of the church in many ways. This being so it needs to become the center for all such interests as those which have been mentioned. But if it is shorn of all these sacred associations with that which is dearest to the family life, it cannot be expected to maintain itself in the estimation of the world. The church and the home will profit by it if this question can have a serious consideration and discussion in public and in private.

THE WOMEN OF KOREA.

BY LUCY ELLIOT KEELER.

In that far away country called Korea, the Hermit Land—because till 1887 it was sealed up from all foreign intercourse—one may see at any time groups of men talking, laughing, taking their ease. But of the women it may be said, more truly, perhaps, than in any other country, "a woman's work is never done." It is not much, perhaps, to say that the women do all the sewing of the family. They are expected to keep their husbands and sons in spotless linen and, as the men dress completely in white, wearing even white leggings, and as Korea abounds in miry clay, the washing becomes no mean thing. Moreover, when one learns that every article before it is washed must be entirely picked to pieces, and after it is ironed remade, the sewing looms into gigantic proportions.

The Korean women have no soap, no tubs, no washboards. The clothes are carried to a mountain stream and there rubbed on the stones. They have no irons, so the pieces of cloth are wound over a sort of rolling-pin and patted with a stick—a most laborious and tedious process, but one which gives linen a gloss almost equal to that of satin.

The traveler in Korea coming into a town or village or passing a single house, far into the night, never fails to hear the tick-

tack, ticktack, that announces the woman at her ironing.

The middleman of Korea occupies the same relation in marriage that an agent does here in the exchange of real estate. Fathers tell him of their sons and daughters and he arranges the marriages. Upon the day of the wedding two coolies bring a sedan chair and, leaving it in the lobby—for no woman must be seen by a man—go out. The bride, arrayed in her finery and with painted face, is put into the box, the coolies return, take up the chair, carry it to the bridegroom's house, retire while she is taken out and afterward return to bear off the chair. A few rites of marriage are gone through and the bride enters the women's apartments of her new home, never to leave them again, that is, if she is of the higher class. The lower classes have greater liberty. A man passing down a Korean street will continually see veiled figures dash away into a court, running from his contaminating sight.

Odd enough is the Korean head gear. A bright green dress waist is thrown over the head, the collar band hanging down across the brow and mouth and the brilliant red sleeves falling upon either side. This custom dates back into antiquity, when the wife was supposed to stand always ready holding the war coat for her husband. The sleeves were made of red, so that when he wiped his bloody sword upon them it might leave no stain.

A WHITE WORLD.

I never knew the world in white
So beautiful could be
As I have seen it here today
Beside the wintry sea;
A new earth, bride of a new heaven,
Has been revealed to me.

The sunrise blended wave and cloud
In one broad flood of gold,
But touched with rose the world's white robes
In every curve and fold,
While the blue air did over all
Its breath in wonder hold.

Earth was a statue half awake
Beneath her Sculptor's hand.
How the Great Master bends with love
Above the work He planned!
Easy it is, on such a day,
To feel and understand.

—Lucy Larcom.

MAKING THE MOST OF YOURSELF.

BY REV. CHARLES F. WEEZEN, COLCHESTER, CT.

Make the most of yourself as you are. Your failure in life cannot be attributed to any lack of personal ability. At the start you have all that is necessary to success. You have *yourself*. Your personality is worth everything to you. The finest war-ship of our new navy completely equipped from searchlight to rifle gun, if it had no human will behind it, might be captured by a skiff with a resolute man aboard. Add to the power of will that of reason, thought, affection, hope, and you have a value immeasurably great as your capital in life. Accept the situation in which you are placed and make the most of yourself by the powers you possess and by the agencies which are offered.

One of these agencies is your time. Make the most of it. To lose time is to permit some value which you own to be lost. It is a nugget of gold unmined. It is a precious portion of life undiscovered. It is something thrown away which involves grand possibilities. There are two common ways of losing time—by loafing and by misuse. The former is abominable, the latter deplorable.

There is a great deal of reverie which is mistaken for thinking. There is much of imagination which is counted reality. Many are "busy," few are industrious. For the most part the regular hours of duty, the working or study hours, are not so liable to misuse as the interval which falls to us outside the daily routine. Making the most of one's self will be making the most of recreation hours, the chink moments, of the time which is specially our own and for which we are directly responsible to no one. Modern social life may become so absorbing as to occasion a serious misuse of time. Time is the "stuff life is made of."

Then, too, make the most of your opportunities. These, very likely, will not suit you. They seldom do. We must take the world as it comes to us, not as we would like to have it. No opportunity is insignificant. It is proverbial that an overwhelming majority of successful men began life with meager chances. Make the conditions favorable by accepting them. Be determined to use present means for a higher climb. Using opportunities multiplies them. They will help reveal what you can do best and along that line is your success. Obstacles should not hinder. They are not so invincible as they appear. The blind Herreshoff brothers of Rhode Island furnish an example of surmounting difficulties which is unusual. One of them is an accomplished musician and linguist. He has lately planned with much skill the entire building which is to be his future home. The other is the famous boat-builder. He has learned to detect by the touch of his hand the slightest flaw of his workmen. His recent achievement is the wonderful *Gloriana*, the winner in the yacht races of 1891. Opportunities will require your biceps and your brain. Go at them with sledge-hammer purpose. The abilities we have are never increased till we give full scope to their powers. When a baseball captain calls, "Play ball!" it means business for every player, it means the concentration of wit and muscle to win the game. We never know what we can do until we try our best. Neglect not the gift that is in thee. Indolence is fatal. Gossip is idle—and mean too. Laziness is practical suicide.

Finally, make the most of yourself as you *hope to be*. Have an ideal. You have thought of this before but have you done anything about it? Only the definite ideal is helpful. Choose your hero. Look to some goal. Be very sure that your aim is the highest—something above you, something that calls for your pluck, your self-reliance, your manliness—some noble endeavor which will exalt and complete your being. Many try to make use of what comes to them, a host labor incessantly, and yet life may seem to them an insipid thing. The failure is the absence of a worthy ideal, for it is this ideal which will reward devotion, which will ennoble opportunities, which will sweeten toil and fulfill the purpose and the hope for which we live.

TRUE HOSPITALITY.

I pray you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bed chamber made ready at too great a cost. These things, if they are curious in, they can get for a dollar at any village. But let this visitor, if he will, in our looks, in our accent and behavior read our hearts and earnestness, our thoughts and will, which he cannot buy at any price in any village or city and which he may well travel fifty miles and dine sparingly and sleep hard in order to behold. Certainly let the board be spread and let the bed be dressed

for the friend, but let not the emphasis of hospitality lie in these things. Honor to the house where they are simple to the verge of hardship so that there the intellect is awake and reads the laws of the universe, the soul worships truth and love and honor and courtesy flow into all deeds.—*Emerson*.

NEW YEAR'S MOTTOES.

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet,
I asked and paused. He answered, soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried.
But ere the question into silence died
The answer came, "Nay, this remember, too,
God's will to do."

Once more I asked, "Is there still more to tell?"
And once again the answer sweetly fell,
"Yea, this one thing all other things above,
God's will to love."

HILDA'S FRIEND.

BY ANNIE J. HOLLAND.

Hilda was a little German girl. She lived with an old woman at the edge of a large forest. The woman was cruel to her, and in all her life Hilda had had no one to love her and no one to love. She worked hard in the fields all day and at night when she had lain down on her hard bed she used to cry because she was unhappy and wanted some one to love her.

One day after her work in the fields was done the old woman sent her a long distance to bring wood. Hilda gathered the fagots and bound them together with a rope she had brought, then she pulled the bundle upon her back and fastened the rope under her arms.

It was quite dark when she was ready to start homeward and she hurried on as fast as she could, bending forward beneath the load upon her back. It was a dark night, not stormy, but heavy black clouds rolled rapidly across the sky and the wind blew hard and sighed dismally among the trees and shrubs which grew along the wayside.

There was only one house on the road between Hilda and the forest and she walked very slowly when passing it for she heard the sound of voices and the bright light streamed out at the window across the road. She stood a minute in the brightness and made shift to straighten up sufficiently to see into the room; there were children there and a kind-looking woman was giving them their supper of porridge and coarse bread.

But Hilda dared not linger long to watch them. She began to cry as she hurried on again in the darkness, not because she was hungry and tired—though she was both—but because she wanted some one to love her as the mother she had been watching loved the children. She stumbled often, for the road was rough and she could not see where she was stepping, and by and by she knew she was nearing the forest for she could hear the rushing sound which the wind made in the treetops. Then she was afraid, for the road skirted the forest and she was a long distance still from the place she called her home.

But suddenly Hilda knew that some one was walking beside her. She could not see what the person was like, it was so dark there, but the voice was very kind.

"Why do you cry?" it said.

"For many things," said Hilda. "I am afraid of the forest tonight, it is so dark, and the road is very long and my load is heavy and I am hungry and tired."

"Why do you carry so large a load?"

"I dare not take less—she would beat me if I did."

"Where do you live?"

"At the end of this road, before it turns into the forest."

"And you have no father nor mother?"

"No," said poor Hilda, "and nobody loves me."

"Poor heart," said the kind voice, "that is why I have come to you. I live in this forest and I am your friend. When you look at it will you say to yourself, I have a friend there who loves me, who thinks about me?"

Our little Hilda, in her happiness, scarce could speak. They had been walking all the time but she had not thought about it, they got along so easily, and she had not noticed either how light her load had grown.

She had hardly finished trying to say how grateful she was and how she would always remember about her friend and that she was very happy when the voice said, "See, you are at home!" and Hilda looked up and saw the light streaming through a window of the old cottage where she lived.

"Here is something I want to leave with you. Keep it near you always. Touch your burdens with it and they will grow lighter, and when you look at it remember that the friend who gave it loves you."

Before Hilda could speak her friend had gone. She glanced about in the darkness for a minute, then she looked up at a bright star which was shining through a rift in the black clouds. It seemed like a friend, too, and she smiled at it and trudged up the path to the cottage door.

"You've been quick," said the old woman, coming out when she heard her. Then she looked at the bundle of fagots and was pleased with it. After that she gave Hilda some porridge and coarse bread, such as she had seen the mother giving the children, and she ate it and then lay down on her hard bed and dreamed about her friend.

She had hid the present her friend had made her and which felt in her hand like a slender stick lest the old woman should see 't and take it away from her. But in the morning she went out and took it from its hiding place and kissed it and her heart was very glad. She had not seen what was like the night before because of the darkness. But it was very beautiful, white wand with four gold letters upon and they were L-O-V-E.

THIS AND THAT.

The boys and girls who are struggling to learn modern languages may be comforted to know that the wisecracks predict that English will soon become the universal language. A writer in a London magazine says that in uncivilized regions like the interior of Africa the spread of English has been marvelous during the last few years. In Russia is considered more fashionable to speak English than French, which for many centuries has been the court language. Japan is adopting English wholesale. Even the signboards of the shops and the names of towns and villages are always inscribed with English as well as Japanese characters.

The largest excursion boat afloat is the new "whaleback" steamer recently launched from a shipyard in Superior, Wis. She is appropriately called the Christopher Columbus and will be used exclusively for carrying passengers to the World's Fair from the pier in front of the Auditorium in Chicago to the exposition buildings at Jackson Park. Probably no one will be seasick on that short trip but afterwards the vessel will be used for passenger service on the lake which is often violently rough. The peculiar build of the "whaleback," which has been used suc-

cessfully for freight steamers, enables her to ride through the heaviest seas without rolling. The Christopher Columbus is 362 feet long and has accommodations for 7,000 passengers. Fully 10,000 spectators from Wisconsin, Michigan and Minnesota came to the launching.

When we read that an enormous kitchen will be constructed at Chicago, 400 feet long by 200 wide, and that the food will be sent from there to the restaurants so that probably 100,000 persons can be served at one time, we are apt to think that no other nation ever builded on so grand a scale. But the early Romans knew a thing or two about architecture and the ruins of their edifices show that they were of gigantic proportions. For instance, the baths of Caracalla at Rome covered an area of over 1,000 feet and 1,600 bathers could be accommodated at once. The Coliseum, another immense structure, had seats for 87,000 spectators. But they of the first century worked more leisurely than we of the nineteenth. The time for erecting these two Roman buildings lasted through the reigns of several emperors while the contract for the Chicago kitchen promises its erection in a few weeks of time.

Another year, with all its hopes and fears,
Has sunk into the deep abyss of time,
And on the threshold of the new we stand,
Like travelers in a strange and distant clime.
Hope, smiling, beckons, bidding us take courage,
Faith points to heaven, where God and angels dwell,
Assuring us that all our untried future
Is known to Him who "doeth all things well."

HOW TO MANAGE A WIFE.

Rev. Dr. Charles F. Deems of the Church of the Strangers, New York City, recently won a prize offered by a metropolitan daily for the best statement of the principles which ought to govern husbands in their treatment of their wives. Following is his contribution:

Manage? What is that? Does it mean to control? We manage a horse. We use our superior human intellect to control and guide his superior physical strength so as to obtain the best results. But a wife is not a horse. Where two persons are properly married the wife is superior to her husband in as many respects as he is superior to her in others. If happiness is to be the result of the union the first business of the husband is to manage himself so as to keep himself always his wife's respectful friend, always her tender lover, always her equal partner, always her superior protector. This will necessarily stimulate the wife to be always an admiring friend, always an affectionate sweetheart, always a thrifty housewife, always a confiding ward. And this will so react upon the husband that his love for his wife will grow so as to make it easy for the husband, with all his faults, to bear with all the infirmities of his "one and only" wife.

IN DEAD EARNEST.

In that fascinating volume, The Memories of Dean Hole, which is full of reminiscences of eminent men, there is told this pathetic incident of Dr. John Brown, the "beloved physician" and author of Rab and His Friends:

John Brown, like Charles Dickens, is associated with Chatham. He was here when the cholera first came in 1832, and he records his experience how serious a thing it is to be a doctor and how terribly in earnest people are when they want him. This fearful malady generally came on in the night—"the pestilence that walketh in darkness"—and many a morning he was roused at two o'clock to go and see its victims, for then was its hour and power.

One morning a sailor came to say he must go three miles down the river to a village where the disease had broken out with great fury. They rowed in silence down the dark stream, passing the huge hulks, which were then on the Medway, and hearing the restless convicts turning in their beds and their

chains. The men rowed with all their might in silence; they had too many dying or dead at home to have any heart for conversation. As they neared the place the young surgeon saw a crowd of men and women on the landing. They were all shouting for him—the shrill cries of the women and the deep voices of the men coming to him over the water. As the boat drew near the shore an elderly but powerful man forced his way through the crowd, plunged into the sea, seized John Brown and carried him ashore. Then grasping him with his left hand, and thrusting aside with his right fist all that opposed his progress, he hurried him with an irresistible force to a cottage near. It was "Big Joe" in his fierce determination that the doctor's first patient should be his grandson, "Little Joe," convulsed with cholera. The boy got better, but "Big Joe" died that night. The disease was on him when he carried the doctor from the boat, and when his wonderful love for the child, supreme over all else, had fulfilled its purpose, he collapsed and died.

A tender-hearted young lady once said to a boy guilty of robbing a bird's nest, "O cruel, heartless little wretch, to rob those poor little birds of their eggs!" "Ho," retorted the little boy, "that's the old mother bird you've got on your bonnet; guess she won't care."

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CONVERSATION CORNER.



MY DEAR CORNERERS:

The number of replies to Mrs. P.'s question (Nov. 24) as to the Columbus poem shows how many arm-chair people are sitting around the edges of our Corner to see what they can hear. Lawyers, doctors, ministers and "chief women not a few" have a word to say about "the sailor brave." A lady in Brooklyn, N. Y., says it

... was in Peter Parley's Geography, and certainly we children never doubted that Peter Parley wrote it himself, as well as the other poems which made his geography a delight.

Others wrote in similar way. Fortunately a gentleman brought me a copy of Parley's Geography for Beginners, which his father had given to him when he was a boy and which he had preserved as a great treasure. It begins with pictures of what was seen by "a youth who has set forth upon a journey," whom "for convenience we will call Thomas." The boys in the pictures are clothed in green trousers and the girls in yellow dresses, but upon careful observation I am inclined to think that these tints were added by the gentleman's own boyish brush! Among other remarkable pictures there is one of Queen Victoria—a very young lady in a blackish, purplish, plum-colored dress—of A Patagonian catching an Ostrich and of the Earthquake at Caracas. In the latter the people are fleeing, with waving hair and outstretched hands, to escape from a lofty church, a tile-thatched woodshed and a small tree, which are toppling over upon them. The "sailor brave," however, does not appear, although there is a "Review in rhyme" beginning thus:

This world on which we live is round
As any apple ever found;
And as the flies o'er apples crawl
So men pass round this earthly ball.
But 'tis a task, and takes a year,
To go quite round this mighty sphere.

A gentleman in Connecticut writes:

I learned the poem at least fifty years ago and the children in all our schools committed it to memory and a large class of them recited it in concert on the platform of our hall on Columbus Day. I think I learned it from Peter Parley's history. N. H. E.

A New Hampshire minister says:

I committed the poem in early boyhood as a recitation in the district school, learning it from The Progressive Reader or Juvenile Monitor, published in Concord in 1831. The author is not given.

A Vermont gentleman confirms this, and Mrs. N. of Minot, Me., Mrs. H. of Amherst, Mass., E. D. C. of Bridgewater, Mass., and Mary D. of Medway, all refer to Peter Parley. After a long search in Boston I found in the Athenæum a small square book, published in 1827, entitled The Tales of Peter Parley about America. The first picture is of an old-fashioned man with one hand in his pocket and the other leaning on a staff. His story begins:

Here I am. My name is Peter Parley. I am an old man. I am very gray and lame. But I have seen a great many things and had a great many adventures in my time, and I love to talk about them. I love to tell stories to children. . . . I live in Boston. Boston is a large town, full of houses, with a great many streets and a great many people or inhabitants in it.

At the end of the book is *The Story of America* in rhyme, beginning:

Columbus was a sailor brave,
The first that crossed th' Atlantic wave.
In fourteen hundred ninety-two
He came far o'er the ocean blue,
Where ne'er a ship had sailed before,
And found a wild and savage shore,

Where naked men in forests prowled
And bears and panthers roamed and howled.

Perhaps young Cornerers will need to be told that "Peter Parley" was the most famous writer for children we have ever had in this country. He was a native of Connecticut but lived many years in Boston, his real name being Samuel G. Goodrich. He died in 1860 at the age of sixty-seven. At the time when he was pictured as old and gray and lame he must have been about thirty! He wrote or edited nearly 200 volumes. One of his magazines was *Merry's Museum*. I would like to see one volume which I read when I was a boy containing the adventures in South America of "Dick Boldhero."

Mrs. H. of Kensington, Ct., answers the Boston merchant's query as to the other Columbian quotation, saying that it can be found in the Columbian Orator, a famous reading-book first published in 1797. Was that the book he used in his boyhood? I have looked it up and also the long and learned poem of Joel Barlow, The Columbiad, from which the extract is made. It represented Columbus as taken from his Spanish prison by the "guardian Genius of the Western Continent" and shown a vision of the great country he had discovered. It pursues the history down to the beginning of the present century. If I were a high school teacher I would read to my class a few pages and see how many of the allusions to men and places and events they could explain. Try this in the description of the first Congress beginning:

Columbus look'd; and still around them spread,
From north to south, th' immeasurable shade.

The sires elect from every province came—

Who freight the Delaware with golden grain,
Who tame their steeds on Monmouth's flowery plain,
From Toccoonok hills who drag their ore
And sledge their corn to Hudson's quay-built shore,
Who keep Connecticut's long meadowy tide,
With patient plow his fallow plains divide,
Spread their white flocks o'er Narraganset's vale,
Or chase to each chill pole the monstrous whale.

A gentleman in Charlestown wishes us to give the whole list of presents, one for each of the twelve Christmas holidays, he used to repeat in his boyhood. No. 2 was "two turtle doves," No. 8, "eight bells ringing," etc. By the way, what do the children say to telling each other of any specially interesting gifts?

Happening in a little circle the other evening I found them playing a game which was new to me. Each wrote a word upon a slip of paper, folding it so as not to be seen by the next, who added a question. Each one must then write a verse, using the subject-word and the question. I carried off a few. They will show you poetry equal to Barlow! Picture; the leading general of the Revolution?

Washington was a general, and still his fame exists,
We have his picture—of handsomeness it consists.

Sled; who went with him?

Will you go a-coasting?
Said jaunty little Ned;
Yes, said Nicky, boasting,
On my bright red sled.

Elephant; are you good or handsome?

Handsome is that handsome does,
So the old folks used to say.
Being good is another thing,
You can call it what you may;
And if I were an elephant
I'm sure I should be neither—
No extra clothes in my trunk,
I'm always dressed in leather.

Monkey; where did he go?

Mr. Garner, he went
And pitched his tent
On Africa's golden sands;
A photograph he set
A monkey's speech to get—
And had a monkey on his hands.

A college girl put her answer in blank verse, which was against the law of the game. MR. MARTIN.

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LESSON FOR JAN. 8.

Ezra 3: 1-13.

REBUILDING THE TEMPLE.

BY REV. A. E. DUNNING, D. D.

Within the last two years colonies of Jewish exiles from Russia have been established in South America and in the United States. They were driven from their native country, in which they have never had the rights of citizenship, and the money for transporting them has been mainly furnished by Baron Hirsch, a very wealthy Jew. The Jews in Persia under the reign of Cyrus were much fewer than those now in Russia. They, too, had been cruelly treated, but they had fallen on better times. Their king and his people furnished the money for their exodus and those who returned to Jerusalem went willingly for a great purpose—to restore their lost national life.

When the 50,000 people arrived at Jerusalem their first effort was to find homes for themselves and they settled in the villages around the city among the peasant people, who had been left undisturbed by invading armies because of their poverty and insignificance. But the great purpose which had impelled them to leave Babylon was not allowed by their leaders to fade from their minds. We have in this lesson the account of the way in which that purpose developed into laying the foundation for a new nation. This chapter includes two events of great importance:

I. *Public worship restored.* The foundation of prosperous national life is religion, preserved and promoted by institutions. No people will long hold together unless their bond of union is loyalty to God, moving them to self-sacrifice for His sake. When selfishness gets strong enough to lay hold of the Sabbath for its uses, and to put aside as no longer binding the habit of public worship, the decline of the nation has begun. Its glory can be restored only by restoring righteousness and faith in God. The steps toward fulfilling this restoration were:

1. The altar. This new nation began with prayer to God. Memories of the glory of the temple in other days had been kept alive among the Jews in Babylon. Their children had been taught its magnificence and how general neglect of it had preceded the ruin of Judah. Now they had come back to build up first the worship of Jehovah. They were united in this. There was not wealth in Palestine to tempt them to leave the rich cities and fields of the country of their captivity. But the site of the ancient temple was there and it drew them irresistibly. True religion has its deepest roots in the hearts of the common people and often in country places. There it has survived the apostasy of kings and of priests and after slumbering unnoticed has burst forth afresh as it did among the Waldenses, the Pilgrims and these returning Jews.

On the old spot where tradition says Abraham had offered Isaac, where David had placed the ark when he first brought it to Jerusalem from the house of Obed-edom more than 500 years before, the new altar was built in the midst of the solemn assembly of the people. The prince Zerubbabel and the high priest Jeshua, with their attendants, conducted the services and once more the smoke of sacrifice ascended from Mount Zion. It meant the confession of sin, the experience of repentance, the renewal of the covenant and the pledge of loyalty to God.

So our nation was begun. Its ruling forces were to be found in New England and the motive of its founders was to maintain their freedom to worship God. Foes were around them, poverty stared them in the face, an impenetrable wilderness forbade their progress, more discouraging than the ruins to which the pilgrim Jews came. But they reared their churches in which they worshiped and the schoolhouses in which their children were taught righteousness, and by these things they grew strong.

2. The daily worship. It followed the beginning of the new Jewish nation. Each morning and each evening the sacrifices were offered, as prayer is still made in the homes

where God is honored. We call the devotions of the households which are loyal to God the family altar, at which the religion of ancient times is renewed and kept alive. No other thing does more to make the nation strong than this planting of Christian homes in it. Wherever a newly married couple erect such an altar there is a renewed assurance of blessing to them and to the whole land.

3. The festivals. The first to occur was the feast of tabernacles, to which our Thanksgiving Day corresponds. These set days of gathering all the people together for public worship kept up a common interest, enlarged their acquaintance with one another, kept them informed of public affairs and deepened their faith in God. Our national festivals are of great value in uniting the nation, and the preservation of their religious character is of the greatest importance. It would lower the moral tone of the people to allow these holidays to degenerate into mere occasions of pleasure. Thanksgiving, Christmas, Washington's Birthday, Decoration Day and Independence Day, with other days of local celebration, are all connected with memories of divine favor and divine deliverance. The true patriot, in the midst of his enjoyment of these times, does not fail to recognize their nobler meanings and to impress these meanings on others. Not to do this is to become selfish and to be ungrateful for the wonderful blessings of our free country.

4. The gifts. These Jews were poor. They had to rebuild their own houses and to furnish them, to bring again their land under cultivation and to provide all that is needed for a new colony. But they gave money freely from the start toward what they considered the first public necessity, the temple of the Lord. Food and wine and oil from their first harvest they brought, and with them brought timber from Zidon and Tyre, which was shipped to Joppa and drawn up thence to Jerusalem.

A common work, and that for God, is a mighty ground for unity. We as a nation are preparing this year to show our wealth to the world in a great exhibition at Chicago. The whole country is interested in it. How foolish it would be to dishonor God by refusing to honor His Sabbath, as though we owed our wealth only to our own skill and industry. Without its religious life, unity among this vast, diverse people would be impossible. Without a Sabbath this religious life could not be maintained.

II. *The building of the temple begun.* In the second year of their return they began the great work for which they had come. The altar had already been standing for several months. But the worship was only temporary till the house of God should be built. No Christian should consider himself as having a settled abode till he has a church to worship in and has identified himself with it. There is a great deal of life wasted while those who profess to follow Christ are settling this question. There are in all our large cities multitudes of church members who are trying one church and another but helping none, and hindering their own growth in holy character. It is full time for them to have a church home. So the Jews thought of themselves. The steps by which they secured it, so far as this lesson goes, were:

1. The work organized. They appointed the Levites to superintend it, different families being assigned to different places. Every one should have some definite thing to do in building the house of the Lord. The temple in which God had manifested Himself as nowhere else was builded of stone and wood and the new temple erected by the returning Jews was a copy of the old. But both these were the type, not of the structures in which Christians now worship, but of the church itself, the living stones builded together unto an holy temple in the Lord. This living temple is built and kept in repair by organized effort. Every living stone has some particular place and should find it. The work must be well organized or it will not succeed.

2. Enthusiasm kindled. The priests in their robes with trumpets and the sons of Asaph with cymbals were as important as those who

laid the foundations of the temple. Musical instruments have a fitting place in public worship. They aid, when in the right hands, in carrying the thoughts up to God. Singing is important in such worship, lifting the heart into affectionate gratitude to God. The noble refrain was sung at this great festive occasion which runs through Ps. 106, 107, 118, 136. With the completion of the first great step in the object of their return, with the grand strains from trumpets and cymbals pulsing through the air, with the sound of hundreds of trained voices repeating the sublime truth, "He is good, for His mercy endureth forever toward Israel," the pent-up feelings of the multitude broke forth in a great shout of glad thanksgiving.

It was a revival planned for, promoted by set plans of work and music and testimony, as much so as the revivals of this day when men and women go deliberately to work to excite public interest in religion. It was right then and it is right now. Then and now the favor of God was and is given to genuine revival prayed for and labored for.

3. Mingled emotions. The revival did not restore the former glory, and because it did not some old people wept. They were not ready to accept the new glory of the new time. Because the old was not reproduced they wailed aloud, and their descendants in old age do the same. The sign of old age in Christian life is a bewailing of the present, even in the times of keenest interest, because the past is not brought back again. But the new life at such times is stronger than the old and to most people the noise they hear is as if all were a shout of joy. That is a comfort. If those whose faces are to the future shout loud enough, prompted by genuine gladness, the wailing of those whose faces are to the past will help the general enthusiasm and sound as though the whole were praise to God for His goodness, in faith that His mercy endureth forever.

So we learn that the altar is the first requisite in building a nation and that habitual worship is the use to be made of the altar, that public festivals are essential to national strength and that they must be of a religious character. Those who use them aright will offer gifts to establish the worship of God. We learn, also, that the true temple today is the church itself, and that its members are its living stones; that it can be built only by wise organization, by enthusiasm kindled by spiritual revival, for which legitimate means must be used; and that, if men who have faith in God's promises are in earnest, the complaints of those whose interest is in the past will promote rather than hinder the praise of the whole church.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Draw musical instruments on the board, a flute, a harp, cymbals and a horn. Of what do these remind you? Do you think of the company of Jews returning to build the house of the Lord in Jerusalem and of their glad songs by the way? When they finally reached the ruined city, what do you think was the first thing they did? They remembered that it was God who had brought them forth and they built an altar to make offerings to Him, and they offered burnt offerings thereon morning and evening. They had been driven away from their homes and their land had been desolated because they had forgotten God, but the long years in Babylon had taught them that their only safety and their only joy was in serving God. So they began their new life in Jerusalem in the right way. (Draw the altar below the instruments and write above it: *Offerings morning and evening.*) They kept the feast of tabernacles, too, very soon after the return, which was a feast like our Thanksgiving, a time for praising God for all His blessings. Don't you think these people had great cause to bless and praise God?

But why had they come to Jerusalem? What was the proclamation of King Cyrus? (Bring out the scroll used last Sunday.) Describe the gathering of the masons and carpenters and the commissions given them.

Picture the work in distant Lebanon, cutting down and shipping the cedar trees. Every one was busy, every one was to do something toward the building. Some could work and others could make their offerings. Build a wall of blocks to show the foundation of the temple. Imagine the company gathered together—the old men who had seen the first temple, the young men, full of zeal for the building, the priests in their apparel with trumpets and the Levites with cymbals. How would the old men feel in the midst of this rejoicing? Can you think of the great shout that was heard afar off and the noise of weeping mingled with shouts of joy? Write over the musical instruments, "Praising and giving thanks unto the Lord."

We spoke last Sunday of the captives of today. Who can set free from the power of any sin? Because God has made it possible for every one of us to be delivered from evil we ought to make in our hearts an altar on which offerings are made morning and evening. Do you make to God in your prayers morning and night the offering of love and praise? (Draw a heart about the altar.) And do you try to make your life like an instrument of praise to God by singing notes of joy for all His goodness everywhere?

THE CHURCH PRAYER MEETING.

Topic, Jan. 1-7. Week of Prayer. (See prayer-meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 8-14. *The Duty of Every Day. Are We Doing It?* Ezra 3: 4; 2 Cor. 8: 5-12.

A young man under examination for ordination to the ministry was asked if there had been points in his life at which he was conscious of a deepening of his Christian experience. The congregation listened eagerly for his reply, thinking that he might speak of some great trial, loss or gain which had been to him the vehicle of special blessing. He answered that the milestone in his spiritual experience which he remembered most vividly was the hour when a realization came to him of the value of a single day, what, with God's help, he might accomplish in it and what during its hours God might do for him. It would be well for us all if we had a livelier sense of the importance of just one day, of the worthy deeds that may be done while it is passing over our heads and of the influences which may be set in motion whose onward movement may continue long after all our earthly days are ended. And it is just this appreciation of duty as the most important thing in the day that needs to be quickened. We fall into the way of looking forward to tomorrow from the point of view of the pleasure, the reward which it may bring us. Jesus Christ thought first of His duty. "I must work the works of Him that sent Me."

Is there anything more admirable in the Pilgrim character, about which we talk so much at this season of the year, than the tremendous hold which duty had upon them? Says their historian, describing the departure from Leyden:

So they left that goodly and pleasant city which had been their resting-place nearly twelve years, but they knew that they were pilgrims and looked not much on these things but lifted up their eyes to the heavens, their dearest country, and quieted their spirits.

"They knew that they were pilgrims." The divine purpose back of their lives imposed a duty which could not be evaded. Their best bequest is this same strong sense of duty which has ever been so conspicuous in the stalwart New England stock. Men of this temper do not keep their duties waiting on their moods.

God is very patient with those of us who are not built on the emotional pattern. He does not require that we should see visions and dream dreams all day long. But there is no place in the kingdom of heaven for the man who sees his duty and then shirks or shuns it. Let us get this idea firmly into our minds at the outset of this new year. Though duties

sometimes conflict and sometimes stand out less distinctly than we could wish, our willingness to do our duty always lags far behind our perception of it. Our fidelity to the duty which each day of the year 1893 brings will be the test of our fidelity to Christ.

Parallel verses: Ex. 32: 29; Josh. 4: 19-24; Neh. 8: 18; Ps. 51: 16, 17; 61: 8; 86: 3; 145: 2; Eccles. 12: 13; Is. 58: 2; Matt. 21: 28; 24: 50; 25: 13; Luke 1: 74, 75; 9: 23; 11: 3; John 8: 29; 9: 4; Acts 10: 1, 2; 17: 11; 2 Cor. 4: 16; 5: 9; Phil. 1: 6; 2: 12, 13; 4: 4-7; Heb. 3: 12-14; 7: 26, 27; 13: 15, 16; Jas. 1: 22-27; 4: 13-16.

NOTES.

At the last quarterly meeting of the board of trustees of the United Society the report of the general secretary showed that there are 23,565 societies, of which 372 are in England and nearly 800 in Australia.

At Indiana's convention at Fort Wayne, Nov. 25-27, there was a special jubilee service of thanksgiving for what had been done toward closing the World's Fair on Sunday. The meeting was led by Rev. R. V. Hunter, who has been so active as chairman of the special committee appointed by the Minneapolis Convention to secure the Sunday closing.

The largest gathering of Sunday school teachers ever convened in South Australia was held in connection with a recent Endeavor convention. At the Melbourne consecration meeting two-thirds of the Endeavorers present were teachers in the Sunday school. The revival spirit was especially noticeable throughout the meetings in Australia and the effects produced were deep and genuine. During the ten days after the gatherings at Geelong eighty young people are said to have decided for Christ.

PROGRESS OF THE KINGDOM.

THE AMERICAN MISSION IN EGYPT.

The Egyptian Mission of the American United Presbyterian Church is carrying on a work full of interest and significance, both on account of its location in one of the most ancient and famous of lands and because the results have been so steady and encouragingly large. By common consent and Christian courtesy the entire field has been left to the care of one denomination—that which first gained a decided foothold in Egypt. The history of religion in the land of the Nile is a varied one. We find Christianity dominant over heathenism in the early centuries of the Christian era, but it was never quite free from superstition and idolatry. And in the course of subsequent centuries, which were marked with bitter theological strifes, the Egyptian Church gradually degenerated and finally was almost completely overpowered by Mohammedanism forced upon the people by the conquering Turks. The remnant of the church which remained, known as the Coptic Church, numbered but a few thousand, and these had become so corrupt that their profession of godliness amounted to little more than a form and a superstition. It is primarily in this same ancient but apostate Coptic Church that the American is laboring today. The Copts now number not far from 400,000 as against more than 6,000,000 Mohammedans.

Attempts to redeem Egypt to Christ were made in the latter part of the last and the early years of the present century by the Moravians and also the Church Missionary Society, with little or no success. But 1854 was the beginning of the true Christian era for modern Egypt, for it was in that year that the American Mission was founded by the Presbyterian Church. The plan was not to attempt to resuscitate or reform the Coptic Church but rather to seek to lead individual souls to Christ. Four earnest missionaries were sent out at first and as soon as possible schools for boys and girls were opened, religious meetings held—though for years with a meager attendance—and tours begun through the villages for the sale of religious literature. The results that first decade of its history were discouragingly small and the drawbacks many and great. The civil authorities, on the whole though Mohammedans, were reasonable and sometimes quite liberal, as is evinced by the fact that the ruler of Egypt in this early period was influenced to give a valuable piece of property to the mission. With the new buildings, which were speedily erected thereon, the work began at once to grow.

An incident belonging to the early history contains a touch of romance and has important bearings upon the work. Among the first of the girls in the Cairo Mission to accept the Christian faith was one who became the wife of a wealthy Hindu prince, who exchanged his throne for a large annual income, a title and a palatial residence in England. He presented \$5,000 to the American Mission "as a token of his grateful interest" and for sixteen years repeated the generous gift on the anniversary of his marriage. Last year the amount was doubled, making a total of benefactions amounting to \$90,000. And more than this, while in Egypt he gave the free use of his boat for missionary purposes and finally transferred the ownership to the missionaries.

The work has been gradually enlarged until now the mission extends to the borders of Nubia, near the first cataract of the Nile, and evangelistic work is carried on at no less than 145 points. With the assistance of generous donations from Great Britain and America comfortable houses of worship have been built at many stations and rooms rented at others. In these are held some 3,000 meetings each month at which 10,000 to 12,000 regularly hear the Word. There are thirty-one workers from America and, including ordained pastors, theological students, zenana workers, colporteurs, teachers, etc., a grand total of 282 native helpers. Many of the congregations pay a large share of the pastor's salary. As a further test of the earnestness of these poor Egyptian people the amount of their contributions for church purposes last year was \$7,378 and if we add to this the sums paid for schools, books, the offerings from missionary societies and Sunday schools we have the remarkable total of \$29,811 expended in a single year.

The plan was early adopted of opening at every station schools of primary and secondary grade to be supported by the people and taught by native teachers. These schools have increased to the number of ninety-eight of which eighty-eight are entirely self-supporting. Then in addition other schools of higher grade, some of them boarding schools, have been established at the central stations, with the training college at Assiout and the theological seminary at Cairo as a fitting climax.

The article in the *Missionary Review* from which these facts have been obtained closes with the hope that "not only shall the thousands in the Coptic Church be won to a pure gospel but also that through them millions of the Mohammedans shall be led to accept Him who is the Way, the Truth and the Life."

THE WORLD AROUND.

In spite of the emphatic protests of the papal nuncio, the Bishop of Madrid and thousands of aristocratic Catholics, the Protestant church at Madrid has been consecrated with the consent of Premier Lagasta. The consecration ceremony had been postponed repeatedly because the approval of the conservative premier, just succeeded by Lagasta, could not be obtained.

Affairs in the new Brazilian Republic do not promise very well for true religious liberty. They have a penal statute to this effect: "To outrage any religious confession by blackguarding any act or object of its worship, or by disrespecting or profaning publicly any of its symbols, penalty, imprisonment from one to six months." Rev. J. H. Nelson, an American missionary at Para, Brazil, published two articles in his paper, the *Brazilian Christian Advocate*, in which he spoke of a certain public festival as idolatry of the Virgin Mary, and called in question the reality of the virgin being the patron of the Amazonian district. He was arrested and tried under the above statute, but the court declared in his favor. An appeal was taken to the Supreme Court, which has just reversed his decision of the lower court, and Mr. Nelson is sentenced to three and a half months' imprisonment in the jail at Para. There seems to be no hope of deliverance from his persecutors until they have wreaked their vengeance on him. Mr. Nelson is the presiding elder of the Brazil District, New England Southern Conference. His labors are on the self-supporting plan of Bishop Taylor.

Literature.

DUPLICATE BOOKS.

The publishers are between two fires just now. On the one hand authors both abroad and here are beginning to combine forces in order to avoid remaining at the mercy of their publishers in respect to sales of books and the returns therefrom. On the other hand comes the public, represented by a recent correspondent of the *New York Tribune*, with a grievance which certainly is not less serious. It has to do with the issue of limited editions of valuable works, each copy of which is numbered, and the unpleasant charge is that some publishers print more than the announced number of copies and imprint upon the extra ones numbers which already have been used. An example would be the publishing of 350 copies of an edition announced as including only 300 and imprinting each of the numbers 251, 252, etc., upon two copies instead of one, thus issuing 350 copies although no one would bear a number higher than 300. Of course there is a risk of being detected but it is very small.

The matter has come up abroad in connection with the issue of the Dryburgh Edition of Scott's novels by the Messrs. Black and the Border Edition by Mr. Nimmo. The writer in the *Tribune* asks what security the public has that the declared limits of these editions will be observed. He adds that in France such matters are managed much more strictly than in Great Britain, yet that in France he actually has seen duplicate numbers of the same edition of a book. He suggests with justice that the only safeguard of the public is the guaranty of the actual printer, and we do not see what value even this would have, if the printers are willing to cheat, unless it were given under oath. In the case of the Dryburgh Edition of Scott the printers, the eminent Messrs. Clark of Edinburgh, have refused to sign the guaranty on the fly leaf and it has been signed by the author and publisher, neither of whom probably can know that extra copies have not been printed. As the publisher stands between the printer and the purchaser the latter naturally holds the publisher responsible, and it is hardly likely that extra copies would be on sale without the connivance of the publisher.

It is improbable, however, that the public is being deceived thus to any large extent. Doubtless there are instances, but most publishers, especially those of repute, are too honorable to condescend to such baseness. It is a question whether the mutual condition of things would be any more satisfactory than at present if formal oaths were to be substituted for friendly pledges. We heartily indorse the efforts of authors to gain a position of equality with publishers in respect to sales and returns, not because we distrust the publishers but because it is inherently unfair for one party to a bargain to be kept in the dark by the other as to some of its vital features. And if the reform proposed in respect to this subject, and, we suppose, already practically assured, be accomplished, it probably will draw in its wake any further reform needed in respect to the numbering of limited editions.

BOOK REVIEWS.

BERNARD OF CLAIRVAUX.

This handsome volume embodies eight lectures by Rev. R. S. Storrs, D. D., which some of our readers doubtless have heard from his lips. They were prepared for use in connection with the L. P. Stone lectureship in Princeton Theological Seminary. Afterwards they were delivered here in Boston before the Lowell Institute, and the third, fourth and seventh also have been given at the Johns Hopkins University. The first two are of a preliminary character, explaining the decadence of church and state in the tenth century and the reaction for the better which occurred in the eleventh. The succeeding four discuss the famous monk himself, describing his personality, his monastic life, his character and work as a theologian and his skill and success as a preacher. In the last two his famous controversy with Abelard is considered and his

relation to European affairs in general is indicated.

Only an unusually able and thoroughly trained mind is competent to do justice to such a man as Bernard. The differences between his times and ours, between his training and that of correspondingly eminent religious leaders of our own day, need to be mastered and then explained with a completeness impossible to most men and a candor almost as rare. Dr. Storrs can do such work, and has done this piece of it, with entire success. His historical knowledge is extensive and accurate, his analyses of character are shrewd, he has availed himself of the best authorities, he is able to enter sympathetically into the spirit of Bernard's age without losing his poise as a just and acute critic, and his polished literary manner completes the charm of his chapters. It is safe to say that his volume will not soon be equaled by any other upon its theme. A touching reference to the late Prof. C. W. Hodge, D. D., occurs in the preface and amounts almost to a dedication of the volume. [Charles Scribner's Sons. \$2.50.]

RELIGIOUS.

One lays down *Prayer-Meeting Theology*, by E. J. Morris [G. P. Putnam's Sons. \$1.25], with a feeling of depression. The three brethren who sustain the dialogue which composes the volume are represented as laboring men, yet they discuss abstruse themes with the subtlety, technical phraseology and long-windedness of some theological professors. If it is expected to attract readers by promising them the utterances of plain working men who think and speak like their fellow working men, which seems to be intended, the author has failed wholly. Moreover, one is saddened by the outcome of the discussion, so far as there can be said to be any. In spite of the attempt of one speaker, in his last remarks, to reassure another as to the power and victory of Christianity, most readers will gain the impression that there is little use in expecting it to prevail or to fight on in its behalf. The author doubtless has intended to strengthen the faith and zeal of his readers. But he has emphasized doubts and fears far too much. We cannot advise anybody to spend time upon such a book.

We desire to call particular attention to Rev. Dr. J. B. Hamilton's book, *From the Pulpit to the Poorhouse and Other Romances of the Methodist Itinerancy* [Hunt & Eaton. \$1.00]. The story which fills most of the volume is a pathetic and powerful plea for justice to veteran ministers, who, having given their lives to the churches, are too often left to struggle and suffer in their old age and feebleness. The narrative is picturesque, vivid and sadly true to facts, in some cases at any rate. We are glad to see that, largely through Dr. Hamilton's labors, a Veteran Ministers' Relief Association has been formed in the Methodist body for the purpose of arousing the churches to do their duty by their superannuated pastors. Among Congregationalists the same need is great and pressing, and neither the different State boards of ministerial aid nor the relief afforded by the committee of the National Council—represented before our churches at present by Rev. N. H. Whittlesey, D. D.—is adequate. It is high time that each branch of the church took up the matter in earnest, and this volume by Dr. Hamilton, which he purposely has made popular and almost sensational, although not more than the given facts amply warrant, cannot help having a profound and lasting effect.

The Fifth Gospel [Fleming H. Revell Co. \$1.50], by J. M. P. Otts, LL.D., is a series of sketches of localities in Palestine, conveying a general idea of the country in which Jesus lived as it is now and was then, together with studies of various passages in the life of Christ. It is not a biography but simply a series of pictures, and Biblical, and especially New Testament, students will find in it many helpful suggestions. It is for the common people rather than the world of specialists.—The second volume of Dr. Marcus Dods's work on *The Gospel of John* [A. C. Armstrong & Son. \$1.50] includes the latter part of the Gospel beginning with the twelfth chapter. It is one

of the volumes of *The Expositor's Bible*. It blends scholarly and popular qualities admirably, brings out the salient points and comments on them wisely and forcibly, and altogether is a valuable help for practical use by all intelligent persons.—The L. P. Stone Lectures for 1892 at Princeton Theological Seminary were delivered by Rev. S. H. Kellogg, D. D., of Toronto, his subject being *The Genesis and Growth of Religion* [Macmillan & Co. \$1.50]. It is largely a comparative study of leading theories now prevalent among men and it is conducted in a scientific manner as well as a candid spirit. An important conclusion is that monotheism was the original faith of man, which position is urged on scientific grounds not less than others. The style of the book is remarkably graphic in view of the character of its theme.

The Christian's Secret of a Happy Life [Fleming H. Revell Co. \$1.00], by Hannah W. Smith, is out in a new, revised edition. The author is an ardent believer in what is called the higher Christian life, and, whether all which she urges be accepted as true or not, no sensible believer can fail to be inspired by such a book and to gain from it genuine spiritual nourishment. It is printed and bound prettily.—It might be expected to be something of a step from Mrs. Smith to Rev. H. W. Foote, the late pastor of King's Chapel (Unitarian) church in this city, but the taking it only shows how much Christians in all denominations have in common. We have noticed nothing in *The Insight of Faith* [George H. Ellis. 50 cents], a little book of selections from his discourses, we suppose, with which Trinitarians cannot agree in all heartiness, while his utterances about Jesus especially appeal to every spiritually-minded soul. The book is full of wise, tender, helpful words and will be a practical aid in hours of devotion.—Rev. F. A. Hinckley, another Unitarian, is the writer of *Afterglow* [George H. Ellis. 50 cents], the four chapters of which seem to be four sermons. They are earnest, devout and thoughtful, but, if we understand the sense in which he asserts that character is the redeemer of the world, we must object to the claim. Christ is the only redeemer and, although He came to illustrate a holy character and to develop it among men, it is only in a secondary sense that the author's statement is true.

HOLIDAY BOOKS.

A number of noteworthy publications of this class have just reached us. It is almost too late for us to inform our readers concerning them before Christmas, but this is not our fault. Their value will not diminish after Christmas, fortunately. One of them is a beautiful vignette edition of *Mrs. Browning's Poems* [Frederick A. Stokes Co. \$1.50] with many and excellent new illustrations by F. C. Gordon. The binding, which is striking and even showy, but in perfectly good taste, catches the eye, and the familiar charm of the contents makes itself felt when once the book has been opened.—Messrs. G. P. Putnam's Sons have published seven of Shakespeare's comedies, *The Tempest*, *Merchant of Venice*, *Midsommer Night's Dream*, *As You Like It*, *Much Ado About Nothing*, *Twelfth Night* and *The Winter's Tale* [Each 75 cents] in an edition called *The Ariel Shakespeare*. Each volume is very small yet is printed clearly, is illustrated and is bound in leather. The edition is very pretty but some of the pictures are badly drawn. The seven books are sold together in a box.—We spoke last week of the *Columbus Calendar*, with its finely executed pictures, issued by Prang & Co. The same pictures now are published again by the same house to illustrate a historical poem by Emily S. Forman. It is entitled *The Life of Columbus* [\$2.00] and the brilliancy and fidelity of the pictures will render them quite as welcome in this form as in the other.

The volume of *Poems by Dobson, Locker and Praed* [\$3.00] which the Frederick A. Stokes Company have published contains poems, most, if not all, of which have been printed already and many of which are jaunty society verses. They all are effective and entertaining and are good examples of much of the

fruit of the modern English school of young poets. The illustrative work is by Maud Humphrey, who is at her best. Her pictures are as conspicuous attractions as the poems to which they belong.—A somewhat novel publication is *My Little Friends* [Lee & Shepard. \$2.00], a collection of photographs of children made from life by E. Heinrichs. President Harrison's grandson, Baby McKee, appears in the frontispiece, and there are more than sixty others, some of whom are of foreign parentage. Most of them are very pretty. A short selection of poetry is printed opposite to each. The volume has a white and gilt binding and is likely to be a very popular holiday book with many people.—In *European Pictures of the Year* [Cassell & Co. \$1.00], otherwise known as *The Foreign Art Supplement to the Magazine of Art*, one finds reproductions of the chief pictures of the year in foreign galleries. Nearly or quite sixty pictures are thus represented, each of which in the original possesses special merit. The influence of the French school is noticeable. The variety and vigor of these pictures is pleasing, but some of the subjects would better have been omitted in such a volume as this.

STORIES.

There is an incompleteness about *Sherburne House* [Dodd, Mead & Co. \$1.50], by Amanda M. Douglas, which is tantalizing. The indications all are favorable for the heroine but one wants to know more about the manner of the outcome. Her troubles are so largely needless and so unjustly caused that the reader's sympathies are keenly quickened, but some wholesome thoughts are caused by the very events which most seem to need excuse, and all ends smilingly. It is a story somewhat lacking in respect to proportion and some characters talk in much choicer language than is natural, but the book is full of interest.

—*St. Augustine* [Funk & Wagnalls. \$1.50] is the third in the Columbian Historical series which Mr. J. R. Musick is writing. It treats of the early coming of the Huguenots to this country and of the bloody scenes which characterized the foundation of the town of St. Augustine in Florida, the oldest settlement remaining in the United States. It is exciting and reproduces successfully in a considerable degree, we do not doubt, the temper as well as many of the events of the times.—Mary C. Woodbury, in *Heredity, or Harry Harwood's Inheritance* [McDonald & Gill Co. 75 cents], has written an earnest plea against intemperance. It does not possess special literary merit, but it portrays the horrors of subjection to the drinking habit, especially as it descends from parent to child. It will do good.

In *Witch Winnie's Studio, or The King's Daughter's Art Life* [Dodd, Mead & Co. \$1.50], Mrs. Elizabeth W. Champney continues the story of her bright and fascinating group of the King's Daughters most entertainingly. Probability is disregarded a little, but the girls will not mind this if they notice it. The story, of course, is elevating as well as amusing and Mr. Champney's illustrations are mostly admirable, although the girl in the frontispiece seems deformed.—Rev. C. M. Sheldon's story, *Richard Bruce, or The Life that You Is* [Cong. S. S. & P. S. \$1.50] also disregards probability with considerable freedom. But it is a truly powerful, practical, touching Christian narrative, creditable to the writer and engrossing to the reader. The singular fact stated in the preface that its chapters were read by the author at his Sunday evening services, and came to be written through his desire to render those services interesting, may afford a hint to other ministers. He possesses real power as a delineator of character, skill in using incidents and wisdom in describing a natural, manly and inviting type of Christianity. Put the volume into your Sunday school library.

Another war story, and the story of another boy in the war, is *Down in Dixie* [D. Lothrop Co. \$2.25], in which Mr. Stanton B. Allen of the First Massachusetts Cavalry describes his army experience. It is a graphic account of an exciting history, not too polished or dainty in the narration yet doubtless not the less true to life on this account. The young

would-be soldier's deception as to his age was not to his credit, although he conducted himself honorably afterwards. There are many illustrations and the reader will gain a vivid idea of army days.—Madame C. Colomb is the author of a foreign story fully as interesting in its different way. It is *Hermine's Triumphs* [D. Appleton & Co. \$1.50]. The scene is the south of France, the heroine is a little French girl and the whole atmosphere and all the conditions of the story are unlike our own, but the reader will enjoy the book heartily. The young girls especially will follow the heroine's course with pleasure. It indirectly yet forcibly teaches more than one valuable lesson.

Another pleasant novel, having English upper and middle class characters, is *Sir Godfrey's Grand-daughters* [J. B. Lippincott Co. 75 cents], by Rosa N. Carey. The kind of people who appear are mostly familiar, the two or three country gentlemen, the town rector, the doctor, the artist and their wives, but there are one or two originals and one and all are depicted with real power. It is distinctly superior to the average novel.—To teach a solemn moral lesson is Hesba Stretton's intent in her *Half Brothers* [Cassell Publishing Co. \$1.00] and she certainly has done so, yet the undercurrent of sin and sorrow in the book does not detract from its readableness but rather adds to it. Unusual elements are managed with great skill and the reader lays aside the story with regret and with a quickened moral sense.—*Adrift in a Great City* [Macmillan & Co. \$1.50], by M. E. Winchester, deals probably with the improbable and one needs to remember that the most daring fiction never surpasses some actual facts. This, too, is a somewhat sad story, yet sweet, wholesome and ennobling, as well as intensely interesting.

The problem of loyalty to one lover when one is more attached to another suggests the main motive in *Muriel Howe* [Dodd, Mead & Co. \$1.00], a story by Angelina Teal. The chief interest of the book lies in its pictures of life among the Dunkers, a religious body of German-Americans in Indiana. These pictures are well drawn and full of a certain very real charm.—Three pleasant new volumes of fairy tales for the young belong to The Children's Library. One is *An Enchanted Garden*, by Mrs. Molesworth. Another is *The Brown Owl*, by F. H. M. Hueffer. The third is *Tales from the Mabinogion* [Cassell Publishing Co. Each 75 cents], by Meta E. Williams. Each is sure to be a great favorite with the boys and girls.—One cannot grow tired of Uncle Remus, and Mr. Harris's book, *Uncle Remus and His Friends* [Houghton, Mifflin & Co. \$1.50], which contains plantation stories, songs, ballads and sketches of negro character, is richly entertaining from cover to cover. It also throws much light upon prominent characteristics of the negro race which are not understood at the North as well as at the South.

MISCELLANEOUS.

The recent Arctic expedition of Lieutenant and Mrs. Robert E. Peary, U. S. N., which was so unique in some particulars and so successful, has led to the publication of a handsome volume, *In Arctic Seas* [Rufus C. Hartranft. \$3.50], which describes the voyage of the steamer Kite which carried up the explorers in 1891, and likewise the so-called relief expedition which went up in the following year and brought them home. There also are a brief account of the experience of Lieutenant and Mrs. Peary and a narrative of the endeavors to discover the fate of Mr. Verboeff, a member of the expedition who disappeared. The authors are Drs. R. N. Keely, Jr., and G. G. Davis. The writers go needlessly into detail here and there yet their descriptions of Danish and Eskimo life in Greenland are very entertaining. The volume is enriched by numerous photographs and contains considerable scientific information of importance. It is one of the very few such histories which record success.

The author of the *London Daily Press* [Fleming H. Revell Co. \$1.00], Mr. H. W. Massingham, gives a pleasant and instructive account

of the leading London daily journals, their histories, specialties, editorial writers, etc. He is somewhat indiscriminately complimentary, yet the energy and sagacity of many of the men whom he describes certainly merit high praise. We dislike as sincerely as any one the cheap sensationalism now so apparent in many of our most widely known American journals, but we protest against his probably unintentional implication that it is the distinguishing characteristic of our journalism. Moreover, it should be insisted that the belief of many Englishmen, which he seems to cherish, that the only alternative of such sensationalism is in the sort of journalistic literature which prevails in London, the extreme and monotonous dullness of most of which is almost incredible to an intelligent foreigner at first, is an error. A very interesting feature of his book is the portraits of prominent London editors.

Mrs. Lydia S. Lane is the author of *I Married a Soldier, or Old Days in the Old Army* [J. B. Lippincott Co. \$1.00]. It is an unpretending autobiographical sketch, abounding in detail and affording by its very particularity and copiousness a clear idea of the life of our army officers and their families in the days before railroads had made their movements easy and when privation was the rule. It is to be hoped that they all had the cheery, philosophic temper which Mrs. Lane exhibits. Her story is graphic and of much interest and both army circles and the larger public will enjoy reading it.

Books concerning books are becoming common and a good one is Rev. Dr. G. C. Lorimer's *What I Know About Books and How to Use Them* [James H. Earle. 75 cents]. Its ten chapters are written popularly, much as if they had been prepared as brief addresses, and they are readable, sensible and stimulating. The volume is small and convenient.—Mr. Lynds E. Jones has edited the fourth series of the useful little publication entitled *The Best Reading* [G. P. Putnam's Sons. \$1.00], which is a classified bibliography, with prices of the more important English and American publications issued during the five years ending with Dec. 1, 1891. Of course opinions differ as to what should be included in such a work and some persons probably will not find volumes for which they may search, yet it is unquestionably a comprehensive and useful book.—There are timeliness and wisdom in Dr. G. H. Nuttall's little treatise, *Hygienic Measures in Relation to Infectious Diseases* [G. P. Putnam's Sons. 75 cents]. It is a handy book to have in one's house. It is at once learned and easy to be understood, and the perusal of it will do much to impress the fact that, although nobody should be alarmed by dangers due the possibility of infection, there is good reason for uniform and conscientious caution.

Hon. C. C. Coffin has added another volume to the lengthening list of his familiar publications. It is a *Life of Abraham Lincoln* [Harper & Bros. \$3.00]. He has enjoyed special advantages in respect to the writing such a book, having known Lincoln and many of the other men eminent in our history and having visited personally the scenes and many friends of Lincoln's early life. He has made careful studies and then expressed their fruits in popular and picturesque language and his volume is illustrated lavishly. The young people will read it eagerly and it will help them.—In *Shakespeare's Twilights* [D. Lothrop Co. \$1.00] are a number of selections about morning or evening, compiled by S. F. Price, and a number of appropriate illustrations by W. P. Chalmers and H. P. Barnes. The result is a pretty little book.—Maud Humphrey's *Fairy Calendar for 1893* [Frederick A. Stokes Co. \$1.50] contains tasteful and spirited work in drawing and coloring, chiefly of figures, and certainly is among the most tempting publications of the year in its class.—A *Calendar for 1893* [75 cents] made up from the writings of the late Rev. J. F. W. Ware of the Arlington Street Unitarian Church, in Boston, is practical and suggestive and his many friends and others also, will use it with pleasure and profit.—A new game, *The Red, White and Blue* [A. C. McClurg & Co. 50 cents], resembles what a little and authors a little, is intended to teach American history,

is intended for young people as well as their elders, and is likely to be entertaining.

NOTES.

— Mr. Rudyard Kipling's grandfathers on both sides were Methodist ministers.

— The two remaining volumes of the late M. Renan's History of Israel are nearly ready for the press.

— Rev. Dr. Cunningham Geikie's Life of Christ is being translated into Russian by one of the dignitaries of the cathedral in Moscow.

— Hereafter some of Mr. W. D. Howells's most important work is to appear in the *Ladies' Home Journal*. His new novel, *The Coast of Bohemia*, will lead off and several autobiographical papers will follow.

— The *Magazine of American History* has just completed its twenty-eighth volume. Under Mrs. Martha J. Lamb's skillful editorial charge it has not only established itself firmly but also has done highly valuable historical work.

— Mr. Franklin W. Smith, a former Bostonian and well known to many Northern visitors in Florida, is urging earnestly that a national gallery of art and history be established in Washington. Certainly his scheme is wise and desirable.

— Philadelphia is said to contain more than a hundred private libraries each of which contains over 60,000 volumes. Doubtless this is true of no other city in this country, and probably it is true of no other city anywhere. Oddly enough Philadelphia has no public library.

— The original manuscript of Poe's Tale of the Ragged Mountains was sold at auction in New York the other day for \$293, the buyer being Messrs. Dodd, Mead & Co. It contains 550 lines written upon twenty-five pages of note paper, about 3,000 words. The handwriting is small, clear, even and without slant.

— The library of the late George Bancroft is valued at \$75,000 and Mr. J. B. Rosengarten of Philadelphia is urging that Congress be appealed to to buy it. It includes many transcripts of valuable documents collected at Marburg, Germany, relating to the part played by the Germans in the Revolutionary War.

— William Watson, whose ode to the dead Tennyson received higher commendation than that of any other and who has been granted \$1,000 from the royal funds and has been among those mentioned as Tennyson's successor as poet laureate, has become violently insane and has had to be put in confinement.

— The report of a new discovery of apocryphal Biblical literature in Egypt, to which we referred last week, is now confirmed. The fragments are in Greek and the Cambridge Press is preparing a revised text and an English translation. The discovery, although just announced, occurred long enough ago to enable an edition of The Book of Enoch to be edited by M. Bouriant and published in England.

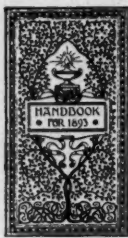
— Sir Walter Scott's familiar letters written between 1797 and 1825 number about two thousand, and the most characteristic are being edited for publication by David Douglas of Edinburgh, who edited Scott's Journal some two years ago. One of the letters contains a rough sketch, by Scott himself, of the Abbotsford property with a statement of his purpose in regard to it. He afterwards called it his Delilah. A few explanatory letters by notable contemporaries also will be included.

— The late Jay Gould wrote a History of Delaware County, N. Y., in his early life which has become exceedingly rare. Mr. Gould bought up copies wherever he could hear of them, paying very large prices in some instances. The reason of his desire to suppress the book is said to have been the fact that in it he had uttered opinions as to financial and social questions which he had wholly abandoned for others. He also is stated to have written a biography of Zadock Pratt, Esq., of Prattsville, N. Y., a tanner, farmer, banker and legislator.

Positive truth of some kind is essential as food both for mind and character.—Froude.

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News from the Churches

BOSTON CONGREGATIONAL CLUB.

Music Hall, somewhat more barren of adornment than on previous celebrations of Forefathers' Day, presented last Wednesday evening, in the absence of elaborate floral displays and of flags and streamers, an appearance perhaps more consonant with the plain structures of colonial days. But if decoration was less lavish than usual the flower of local Congregationalism was there in the person of 700 men and women, who, after doing justice to the supper, were beguiled with excellent music and then listened attentively and appreciatively as one speaker after another flashed the light of his historic knowledge upon the sturdy settlers of Plymouth.

The table of honor was flanked with its usual quota of ex-presidents of the club, along with one or two guests from other parts of the State. On President S. C. Darling's right was the well-proportioned figure and pleasant face of the lieutenant-governor of the Commonwealth, William H. Haile, while on his left sat Hon. Henry Cabot Lodge, who had the easy bearing of a man at home on any platform. Dr. E. W. Donald, the new rector of Trinity, full-bearded, dark-complexioned, erect, was studied by hundreds of eyes, whose possessors came speedily to an altogether favorable judgment of Phillips Brooks's successor. There was on or near the platform, too, a good contingent of missionaries home on a furlough.

Dr. Webb offered a tender prayer which contained an appreciative allusion to Mr. Blaine at the point of death.

The opening address of President Darling, as well as his remarks in introducing the speakers, were well suited to their purpose. He dwelt upon the duty which such an occasion brought of not merely rejoicing over the past but of resolving to be worthy of it. There has never been a time when there was so urgent need that the Pilgrim spirit and Puritan honesty should watch, arouse, oppose, to overcome and to rule in church, state and society. The principles for which the Pilgrims strove—a free church, a free school, a free government—are the principles which we must defend.

A vein of pleasantness ran through the earlier part of Dr. Donald's speech, induced by Mr. Darling's reference to him as "the most recent trophy of Boston's reprisals—a good Puritan of the Congregational stamp." When he passed into a more serious strain he departed totally from the conventional Forefathers' Day oration, and spoke first of the city problem. He did not believe in painting the colors too black. Allowance should be made for the fact that the city is made worse by the resorting to it of men who are bent on crime and vice, and who if they desire to indulge in deviltry refrain from it in their own towns but come to the great cities for dissipation. He deprecated too much talk about the city problem and too much denunciation. He urged on the other hand a practical grasp with it. The time is at hand when men and women shall have stronger love and affection for their brother man, so that at last there shall be a revival of all those virtues, civic and social, of those men who came here so long ago.

Dr. Donald spoke in defense of the secular press and declared that as a rule it is on the side of right and compares favorably with the pamphlet of Puritan days, which was then the vehicle through which public opinion found expression.

Mr. Lodge's address was a scholarly and polished eulogy of the Puritan principles and character. He paid his respect to the theory that the Pilgrims derived from the Dutch many of their ideas and customs. Referring to Douglas Campbell's volume he said that books like it are monumental proof of the importance of the people whom they seek to put in their proper place in the world's history. The world is more concerned with results than with anything else, and there are always people who are ready to explain away the fame of a great man or a great race.

The Puritans brought the world results.

They were doers of deeds. They were not critics, and they dealt with large things, not small, with lasting realities, not fleeting shadows. Mere criticism is like a council of war—it never fights, it cannot organize or create. When the purely critical spirit becomes so strong as to paralyze action there is danger ahead. When criticism prevails over creation it means that form is deemed of more importance than substance. We need those qualities of the Puritans which are never out of fashion—faith and work, courage and enthusiasm. Let us have the doers of deeds, the men of action. Let us encourage the spirit that breeds such men.

SPRINGFIELD JOTTINGS.

The religious forces of the city are well organized and engaged in earnest work. The descendants of those heroic men who made the "Bay path" through the forests exhibit similar courage, strength and wisdom in pushing forward the mission of the church their fathers loved. Christian unity and co-operation not only exist, but are active forces. One result is the Central Temperance Board, composed of the pastor and one delegate from each church and organized for continuous work. Although it was disappointed that the city did not vote no license, it does not propose to suspend action. It has three standing committees, one to care for finances, another to secure the enforcement of whatever law exists, and one, the most important, upon education. This latter committee recently reported in favor of a coffee-room, where men might find warmth, cheer, inexpensive food and games. Some would like to have regular meetings held in these rooms. Others remember and apply the proverb, "In vain is the net spread in the sight of any bird." The same committee reported in favor of a series of prizes to be offered to the children of the city for the best answers to a list of temperance questions soon to be published.

So pleasant and helpful have been these co-operative efforts that it is now expected that a central interdenominational missionary board will be formed at once for the purpose of giving needed help to the churches in doing earnest evangelistic work in any unoccupied portions of the city and surrounding towns, and to bring under the control and power of one central body the many kinds of charitable and missionary work which small organizations are now doing. Such a movement would be likely to destroy religious competition and secure greater economy and efficiency.

One of the moving spirits in this work is Prof. H. P. Beach, who has taken charge of the missionary department of the School of Christian Workers. His influence and that of Mrs. Beach are already being strongly felt in all lines of missionary work.

HAMPDEN.

A NEW HAMPSHIRE FOREFATHERS' CELEBRATION.

The Congregational Club of Central New Hampshire celebrated Forefathers' Day, Dec. 21, at the Franklin Street Church in Manchester. Nearly two hundred members and their friends sat down to the bountiful tables prepared by the women. The first after dinner address was made by Rev. Arthur Little, D. D., on The Four Pillars of the American Republic. Dr. Little's former pastorate in this neighborhood insured him a warm welcome among his New Hampshire friends. After referring to some of the characteristics of the Pilgrim Fathers, he stated four great ideas that were the foundation of their work, viz., reverence for God, reverence for law, reverence for man and reverence for labor.

The second address was by Rev. M. McG. Dana, D. D., of Lowell, his subject being The Men and Women We Commemorate. He called attention to the strong characteristics of the men and women of the "Pilgrim time"—that it was these traits that came down to their children of later date and served to make New England what it is, and would preserve it from the controlling influence of the errors of the present coming in upon us like a tide. Gov. H. A. Tuttle addressed the club on The Founders of the State. He said that

the founders of our civil institutions were also founders of our religious institutions and in view of that fact the duty of the present was to see to it that they were preserved and transmitted to our children. Hon. J. B. Smith, governor-elect, addressed the club on The Church of the Pilgrims, saying that it was a legitimate outcome of the doctrine of justification by faith as announced by Luther. They ignored the edicts of the old hierarchy and built upon the meetinghouse. Short speeches were made by Rev. W. G. Sperry, Prof. J. W. Patterson, Hon. David Cross and T. D. Luce, Esq.

NEW HAVEN NOTES.

The New Haven Congregational Club celebrated Forefathers' Day, Dec. 19, at the Dwight Place Church. It was the largest meeting save one in the history of the club. The proposition to raise the annual dues from \$3 to \$5 occasioned considerable discussion and was finally adopted by about a two-thirds vote. Among all the clubs in the country there are twenty-five whose dues are \$3 or less and fifteen where they are \$5 or more. The amount of the dues determines largely the class and number of members in such an organization. Judge Lucius P. Deming read a paper on the duties of the sons of the American Revolution, which he understands to be the perpetuation of the American idea and spirit which were triumphant in the Revolution and are now menaced by changed conditions. Rev. C. W. Park spoke of the Origin of Pilgrim Principles in History.

The new catalogue of Yale University contains more new names both of instructors and of students than any of its predecessors. Among the new instructors are Prof. Henry S. Williams, the worthy successor of Benjamin Silliman, and J. D. Dana in the chair of geology; Prof. Edward W. Scripture, who is at the head of the new department and laboratory of experimental psychology; Prof. Jules Luquiens, who succeeds Professor Knapp in the department of modern languages; Dr. William G. Anderson and his brother, H. S. Anderson, who are revolutionizing physical culture in the new gymnasium, and many others. There are 1,969 students enrolled this year against 1,784 last year and a total of 185 instructors, which is an increase of twenty-nine. The result of the first year of opening the graduate department to women is that there are twenty-three enrolled. Thirty-nine graduate scholarships are offered this year instead of thirteen last year. The impression given by the catalogue is like that received by visiting the institution, one of substantial prosperity and increasing usefulness.

Perhaps the students are passing through one of their periodical seasons of disorderly conduct, but there is a prevailing feeling in New Haven that more needs to be done by the authorities of the institution to check these outbreaks among the students and particularly to abate the gambling nuisance and crime. Several students have been heavily fined lately in the city court for riotous conduct and it is well known that many others might have been if they could have been identified, but fines are less effective than faculty discipline. The New York Thanksgiving game and its accompaniments still stand unrebuked, and there are far too many current rumors of other similar escapades. One of the New Haven dailies has opened its pages to all the complaints that the students choose to make against required attendance upon religious services. This is an easy way to fill columns but it has revealed nothing except the chafing which young life always feels under rules.

It is barely possible that part of the popular revulsion against disorder among the students is due to a quickened public conscience, ensuing from the agitation of public morals by the pulpit and the press, the new Law and Order League and the temperance revival which Thomas E. Murphy has been carrying on for the last month. During Christmas week the meetings are being held in the Howard Avenue Church and the week before they were in Davenport Church. Thousands are signing the pledge and the habits of men are being greatly improved all over the city. A

temperance resort is being opened at the center of the city to counteract the attractions of the saloon, and other such places are likely to be opened in various parts of the city.

Active preparations are making to follow up this gospel temperance crusade during the Week of Prayer with effective religious work and the hope is that it may culminate in a great spiritual awakening. The Christmas services were, if possible, more elaborate and carefully prepared than ever before. M.

NEW ENGLAND.

Massachusetts.

The Roslindale church—pleasantly known as the "infant" among the churches of the Suffolk South Conference—recently celebrated its second birthday. It has developed remarkable energy for so young a church, its membership having increased from 67 to 107. A building lot costing \$3,250 has been purchased and paid for during the year. Plans have also been secured for a house of worship, which it is hoped may be dedicated the coming year. The pastor, Rev. R. B. Grover, feels that the outlook for Congregationalism in that part of the city is promising.

At the meeting of the Essex Congregational Club, Dec. 19, in Salem, Pres. W. DeW. Hyde of Bowdoin made an address on The Old and New Puritanism.

The Message of the Puritan to Our Time was the subject of Mr. Edwin D. Mead's address before the Newton Congregational Club, Dec. 19. Rev. F. H. Smith spoke of John Milton.

The Essex North Conference at its October gathering advised fellowship meetings. No plans or districts were recommended, but last Thursday evening the initiative was taken in a novel way. Eleven of the neighboring churches "happened in" at the regular prayer meeting of the Center Church, Haverhill, taking the brethren completely by surprise. After an earnest spiritual meeting there was a general handshake. The Newburyport churches are to follow out the recommendation in quite another way. Beginning with the Week of Prayer a week of union meetings is to be held with each church in turn. Eminent ministers from other places will preach.

The December meeting of the Merrimack Valley Congregational Club was held in the North Church, Haverhill, and was largely attended. After the usual banquet and business meeting ex-Mayor J. M. W. Hall of Cambridge addressed the club upon Christian Responsibility in Public Affairs and Rev. G. F. Kengott of Lowell upon Sunday Traffic and Week Day Religion. Greetings were interchanged with the Baptists, who were meeting near by.

The Congregational Club of Fall River observed Forefathers' Day, Dec. 20, at the Central Church. It was ladies' night and the attendance was large. Clerical representatives from the Presbyterian, Methodist Episcopal, Christian and Swedenborgian churches of the city were present. After attending to the business, under the direction of the president, Rev. W. W. Adams, D.D., the company adjourned to the audience-room of the church, where the public had been invited to listen to the address of Rev. A. H. Bradford, D.D. His subject was The Principles of the Pilgrims and Their Evolution.

Rev. M. C. Julien observed the twentieth anniversary of his pastorate over the Trinitarian Church, New Bedford, by a special service, Dec. 11.

Hope Chapel, the first child of the South Church, Campello, was dedicated Dec. 21. It is the result of the earnest work of Rev. N. B. Thompson, pastor of the parent church and is in a neglected but promising section of Brockton. It will afford church privileges to a large class of people many of whom have already shown great interest in the work. The building is attractive, well located and well equipped for social and religious work. The sermon by Rev. Nehemiah Boynton of Boston was an answer to the questions: What Is a Church? What Is Christ's Relation to It? What Shall Be Its Motive? How Shall the Church Manifest Itself to the World? This new enterprise begins under favorable conditions and it is expected that it will soon become self-supporting.

During the autumn there has been an increasing interest in the church at Sutton, and in the early part of December Rev. I. H. B. Headley was invited to hold a series of services. They were continued two weeks, services being held both afternoon and evening. As a result the spiritual life of the church and community seems quickened and there have been about thirty hopeful conversions. The pastor, Rev. J. C. Hall, will continue special services and district meetings in different parts of the town.

The church in Westboro made its week night prayer meeting, Dec. 20, a service in memory of those of its members who have died during the year.

The church in Sunderland celebrated its 175th anniversary Dec. 22. Rev. E. P. Butler, the pastor, delivered the historical address. Other addresses were the Sunday School History, Biography of the Deacons and Ministers and Missionaries. Letters and

poems were read and many short speeches were made.

Maine.

The three churches in Weld, Congregational, Free Baptist and Methodist, have united forces for one year under a Free Baptist pastor.

Vermont.

The seventy-fifth anniversary of the church in Lyndon occurred Nov. 30. Devotions, music, the roll-call of 412 names, letters, reminiscences, dinner and speeches made up the program. A manual, the first published, is also being prepared and the church has adopted the creed of 1883. Rev. P. B. Fisk is the pastor.—The church at West Brattleboro has voted to become incorporated.

Secretary C. C. Creagan, Rev. G. H. Gutterston of India and Rev. H. P. Perkins of China have just completed a missionary tour among the churches in Vermont. Rallies were held at Norwich, West Randolph, Bradford, Newbury, St. Johnsbury, Newport, Peacham, East Hardwick, Johnson, Montpelier, Barre, Northfield, Windsor, Woodstock, Bellows Falls and Brattleboro. The meetings were largely attended and it is hoped will prove helpful to the cause of foreign missions.

The Congregational Club of Western Vermont held its first meeting in commemoration of Forefathers' Day at Rutland, Dec. 21, in the First Church. Governor Fuller was present, with a large number of invited guests from Rutland, at the supper and made a brief address before going to the hall above, which was filled to hear Hon. Charles Carleton Coffin speak upon The Pilgrim and the Puritan in American History.—Dr. G. W. Phillips is preaching a series of sermons with reference to colonizing from the old church to meet the wants of this growing city.

Connecticut.

Rev. E. K. Holden of Olivet Church, Bridgeport, is preaching a series of sermons on Art Windows of the Church.—Rev. R. G. S. McNeille of the South Church gave the first of a series of illustrated sermons on the life of Christ Sunday evening, Dec. 18.

During the last year the Dwight Place Church, New Haven, has collected \$2,700 for missionary work and has received sixty-one members, a net gain of thirty-two.

The Connecticut Congregational Club celebrated Forefathers' Day, Dec. 21, at Hosmer Hall, Hartford. An address by Rev. Dr. C. R. Palmer was given upon Congregationalism Three Hundred Years Ago. A committee was appointed to co-operate with a committee of the General Conference to secure a new law from the Legislature for the incorporation of churches.

The church building in Westbrook was almost wholly destroyed by fire last Monday morning. The loss will be about \$8,000.

The Eastern Connecticut Congregational Club observed Forefathers' Day in Broadway Church, Norwich. Dr. Llewellyn Pratt presented a comprehensive paper on How the Puritans Became Congregationalists. Refreshments were served by young women in Puritan costumes. Felicitous after dinner speeches were made and appropriate music added to the interest of the occasion.

MIDDLE STATES.

New York.

The Congregational Club of Brooklyn celebrated Forefathers' Day by a banquet at the Clarendon Hotel on the evening of Dec. 22. About 200 were present, including ladies. Mr. Charles A. Hull is president. Rev. Dr. R. S. Storrs presided after the business session was finished and though he made no address his suggestive remarks, historical and illustrative, were greatly enjoyed. Excellent music was furnished by the choir of the Church of the Pilgrims. Addresses were made by Rev. Dr. C. H. Richards of Philadelphia, who told what the church and the nation owes to the Pilgrims; by General Christensen, who spoke as a foreigner but with the enthusiastic patriotism of a native American; by President C. F. Thwing of Cleveland, who described the effect of the Puritan spirit in the college; and by Rev. A. E. Dunning, who emphasized the religious liberty which the Pilgrims sought and ennobled by unswerving loyalty to God and by the self-control which makes liberty consistent with manhood in a social order. The Brooklyn Club, by its hospitality and good fellowship, showed itself to be one of the most enjoyable of these Congregational fraternities.

The People's Church, Buffalo, Rev. H. D. Sheldon, pastor, has had quite an accession in the recent coming to it of a part of the Wells Street Mission. In rebuilding the Wells Street Presbyterian Church it was found advisable to locate it at such a distance from the old site that the majority of the Sunday school and a number of the workers could not attend. The People's Church furnishing the nearest meeting place, nine of the thirteen teachers went with their classes there. Two new classes were added the second Sunday. The scholars numbered about 140 and a score of workers will connect themselves with this church. There also came with this accession a Boys' Club, a Chautauqua Circle and a Penny Savings Bank.

The church in Sherburne, Rev. A. F. Norcross, pastor, reports seven organizations for church work. These societies and the church as a whole have given in the year \$1,700 for missionary work besides \$900 from private individuals. The \$1,700 is an increase of \$400 over last year. Every department is prosperous.

THE SOUTH.

Georgia.

The Church of the Redeemer in Atlanta has just closed its first year of self-support. Besides meeting all current expenses it has increased all its benevolent contributions. Its entire receipts of the year were more than 300 per cent. in advance of four years ago. It raised one dollar per resident member for home missions.

LAKE STATES.

Ohio.

The Ironton church has recently reduced its debt nearly \$1,500 under the energetic lead of Rev. W. B. Marsh and with the help of the sale of the Welsh Church property.

The Congregational Club of Cleveland and vicinity celebrated Forefathers' Day, Dec. 19, at the Hollenden with this program: The Pilgrim in the West, Rev. E. P. Ingersoll, D. D.; the New England Schoolmaster, Rev. C. W. Carroll; the Pilgrim Mothers, Mrs. Elroy M. Avery; the Central Principle of the Pilgrim, Rev. S. P. Sprecher, D. D.; the Pilgrim as He Appears to an Outsider, Rev. J. W. Malcolm; the Pilgrim of the Twentieth Century, Rev. W. E. Barton, Wellington.

Since autumn the congregations of the First Church, Cleveland, Rev. J. W. Malcolm, pastor, have increased greatly in size now filling the auditorium. About \$10,000 have been raised for work on the main audience-room, which is to seat 1,000 and will be ready for use by Easter. The spiritual life of the church is advancing as well as the material interests.

Illinois.

Not for twenty years has the little church at Morton had such an awakening as now. Special services, held by Rev. J. W. Miller assisted by Evangelist J. D. Wyckoff and George Lewis, a singer, resulted in fifteen additions, two-fifths of the entire resident membership, with others to follow at the regular January communion.

The recent day of prayer appointed by the Elgin Association at Turner was one of great interest and power. It was well attended by the ministers and some of the churches sent large delegations.

In the First Church, Wheaton, the Endeavorers have become responsible for the services during the Week of Prayer, the pastor, Rev. S. G. Lamb, giving a fifteen minute address each evening.

The church in Lawn Ridge has had a wonderful visitation of the Spirit. After months of faithful work by the pastor, Rev. C. E. Marsa, with no apparent results, deepest discouragement settled on the whole church. The solicitor for funds when closing his canvass said, "This is the last time we can ever raise the necessary funds." For three weeks Evangelist W. H. Chandler toiled in special services, then the cloud broke and thirty-two were added to the church with a large number more to come on the first day of the new year. Many of these were from the best young people in the place, with a large proportion of prominent men.

About three hundred sat down to the tables spread for the Chicago Congregational Club Dec. 19. Short exercises in memory of Henry M. Holden were followed by the address of the evening on The Puritan of the Nineteenth Century by Rev. G. H. Wells, D. D.

Indiana.

During the four months' pastorate of Rev. W. A. Thomas at Kokomo three mission Sunday schools have been organized with an enrollment of over 300, one of which, Hope School, averages 112. There is a strong probability that a branch church will grow out of this movement in the course of the winter. Mr. Thomas is preaching a series of Sunday evening sermons on The Ladder of Character, which are attracting large congregations.

THE WEST.

Missouri.

Pilgrim Church, Springfield, Rev. W. H. Williams, pastor, after a year of trying work and generous giving, rejoices in freedom from a debt which imperiled its continuance. A praise service was held, Dec. 11, in which the history of the church was reviewed and brief addresses were made. Over \$3,000 have been raised, the C. C. B. S. contributing \$500, Pilgrim Church and friends in Springfield \$1,500 and over \$1,000 from the churches in the State, the greater portion being from St. Louis and Kansas City churches.—Rev. B. F. Holler's departure from Sedalia, after a pastorate of eight years over the First Church, is regretted by both the church and community. He has taken an active part in all educational and philanthropic work.

Iowa.

The Mayflower Church, Sioux City, its seating capacity now nearly doubled by the addition, was reopened for service Christmas morning. Rev. R. W. Jamison is pastor. The improvements cost

about \$800.—Pilgrim Church is quickened into new life in all departments by the new pastor, Rev. W. A. Pottle.—Fourteen members have been added to the German church during the year, Rev. C. W. Wuerschmidt, pastor, and a new mission opened in the west part of the city. Services in English are being held in the German house of worship and there is prospect that an English church will be organized.

The benevolences of the First Church in Cedar Rapids, Rev. G. R. Dickinson, pastor, during the past year have amounted to about \$600. An effort, with promise of success, is being made to clear off the funded debt, amounting to several thousand dollars.

During the year the church in Corning, Rev. A. M. Beman, pastor, received twenty to membership, gave \$200 to missions, paid \$556 on parsonage, repaired the church building and put in electric lights at a cost of \$300 and raised for all purposes \$2,220. During the three and one-half years of Mr. Beman's pastorate ninety-six have been added to the church and \$836 contributed to benevolences.

Minnesota.

An interesting work has been begun in the Mesaba Iron Range. Several new towns have been started in which there are the usual roughness and vice. All have dance houses and other similar places. A church of eighteen members was recognized by council, Dec. 22, at Merritt. Rev. G. E. Northrop is the missionary at large and has charge of this church, which has branches in different parts of the range. At Merritt a meeting house is begun and a parsonage has been nearly completed. The night before the council met a man was shot while attempting to force his way into a house and his body was shipped upon the same train upon which members of the council returned. Such fields show the imperative need of the work of the H. M. S. These towns are unsupplied with churches. Mr. Northrop is the only ordained minister on the range. A Methodist student occasionally visits one or two of the towns.

The Como Avenue Church, Minneapolis, over which Rev. J. A. Stemen has just been installed, is separated by the railways from the main city. It is the only church in this district and, by the payment of a troublesome debt recently accomplished, is relieved from all financial embarrassment.—Rev. E. C. Whiting has begun work with the Fifth Avenue Church. The church building has been enlarged by the addition of a Sunday school room, which is already crowded. Mr. Whiting has been warmly welcomed by his people and the church has every prospect of rapid growth.

The Congregational Club met, Dec. 21, with the People's Church, St. Paul. This church affords the finest auditorium in the city. It is independent with strong Congregational leanings. It co-operates with the A. H. M. S. in supporting German work in St. Paul under Rev. William Oehler. President G. A. Gates gave an address upon the Pilgrim-Puritan Leaven and the Larger Lump.

A series of evangelistic meetings at Ash Creek, under Rev. C. B. Fellows, resulted in much good, there being several conversions and a quickening of the church. Mr. Fellows is now at work in Nebraska.

Kansas.

The first meeting of the Topeka Congregational Club, Dec. 21, was a success both as to attendance and enthusiasm. Over sixty members are enrolled. Rev. Peter McVicar, D. D., was chosen president. The addresses were upon The Three Landings—Columbus, the Cavaliers, the Pilgrims.

South Dakota.

The Congregational Club of Yankton and vicinity, organized Nov. 11, held its first regular meeting, Dec. 21, with sixty-five persons present. After the supper a brief historical account of the origin of the Pilgrim movement was given by Prof. H. H. Swain. The debt of American Democracy to the Pilgrims was the subject of an address by Prof. W. J. McMurry. Rev. G. W. Shaw spoke on Congregationalism and the Pilgrim Spirit. The president, Rev. A. E. Thomson, in welcoming the visitors set forth the needs of such a club and the field which it could fill. "Vicinity" in the Northwest is apt to be a comprehensive term. In this instance the club includes members as far from Yankton as Plankinton, Huron, Redfield and even Pierre, 263 miles away.

The church in Freedom hopes to have its new building enclosed before New Year's.—The church at Winfred is planning for extensive improvements in its building.

Colorado.

A committee has been appointed by the First Church, Denver, to confer with the board of trustees in reference to a new building and to present plans at a future meeting of the society. The present membership of this church is 411. Fifty-three persons, twenty-three on confession, have been added during the year. In this time \$10,774 have been received. Of this \$639 was expended for benevolent work aside from \$683 raised and expended by the women, \$143 by the Sunday school and some \$200 by the Y. F. S. C. E.

Rev. F. T. Bayley and Rev. H. E. Peabody, together with the home missionary superintendent and general missionary, have been assisting Rev. F. W. Oakes in a series of fellowship meetings at Leadville during the past week.

PACIFIC COAST.

Washington.

The Puget Sound Congregational Club celebrated Forefathers' Day, Dec. 21, at the First Church, Tacoma. Rev. L. H. Hallcock, the guest of the evening, spoke on Pilgrim Struggles in Old England and was followed by other speakers.

WEEKLY REGISTER.

Calls.

BOWDEN, Henry M., of Portland, Ct., to South Haven, Mich. Declines.
BURGESS, C. F., of Oakland, Cal., to do Sunday school work in Oregon. Accepts.
COLLINS, John H., of Los Angeles, Cal., to Fresno. Accepts.
COVELL, Arthur J., of Flint, Mich., to Waterbury, Vt. Accepts.
FAWCETT, Joseph, of Surrey, N. H., to Sullivan. Accepts.
FISK, Wilbur, of Janesville, Minn., to Freeborn. Accepts.
FOSTER, Frank, England, to Paddy's Run, O. Accepts.
GILBERT, W. E. (Meth.), to New Haven, Mich. Accepts.
GREENLEES, Charles A., accepts call to Baxter, Io.
HERTEL, Arthur F., of Davenport, Io., to Bunker Hill, Ill. Declines.
HILL, Jesse, of Oberlin Seminary, to Rootstown. Accepts, to begin regular work at the close of the seminary year.
HOYT, Frederic V., of Spokane, Wn., to Cheney and West Spokane. Accepts.
JAMES, D. Melancthon, of Second Ch., Fair Haven, East, Ct., to Second Ch., Norwich.
JOHNSON, William (Pres.), to People's Tabernacle, St. Louis, Mo. Accepts.
JOHNSTON, F. L., to Tekoa, Wn.
KNOFF, Frank E., of Elkhardt, Ind., to presidency of Ridgeville College after June 1, 1893.
MACFARLAND, C. S. (lay), general secretary of Melrose (Mass.) Y. M. C. A. to Maverick Chapel, East Boston. Accepts.
PLASS, Norman, of Lincoln, Neb., to take charge of home missionary work in Northwestern Nebraska.
POWER, John, of Blair, Neb., to Chadron.
PRESSEY, Edwin S., of Springfield, Vt., to Elmwood, Ill. Accepts.
ROBERTS, Thomas S., of Oneida, Kan., to Osawatimie. Accepts.
SWIM, John O., accepts call to Hutchinson, Kan.
VAN OMMEKEN, H., of Luluaburg, Mich., to Grass Lake. Accepts.
WICKETT, Richard M., of Carterville, Ill., to Howard Ch., Cranston, R. I. Accepts.
WINLOW, Lyman W., of Earlville, Io., to Fairfax and Bethany Ch., Cedar Rapids. Accepts.

Ordinations and Installations.

ARNEY, J. W., recognized as pastor, Nov. 29, Lake Odessa, Mich. Sermon by Rev. James Proven; other parts by Rev. Messrs. A. O. Cossar, William Maclean, Leroy Warren, D. D., and Mr. C. A. Gower.
BURROUGHS, Charles B., D. D., Dec. 13, Belle Fourche, S. D. Sermon by Rev. George Scott; other parts by Rev. Messrs. E. E. Frame, A. A. Brown and A. S. McConnell.
CHAMBERS, George R., and J. Sholton and Ellington, Wn. Sermon by Rev. John Faville; other parts by Rev. Messrs. H. W. Carter and J. H. Rowland.
CHAPMAN, Edward M., i. associate pastor, Dec. 21, Central Ch., Worcester, Mass. Sermon by Rev. G. A. Gordon; other parts by Rev. Messrs. G. F. Moore, D. D., L. O. Brastow, D. D., W. V. W. Davis, D. D., and Daniel Merriman.
CORWIN, Carl H., D. Dec. 16, Chicago, Ill. Sermon by Prof. S. L. Curtis, D. D.; other parts by Rev. Messrs. A. M. Thome, W. D. Westervelt and J. W. Field.
DAVIS, William, O. p. Dec. 13, Olivet Ch., Denver, Col. Parts by Rev. Messrs. Addison Blanchard, G. W. Ray and R. B. Wright.
FERRIER, William W., O. Dec. 13, Port Angeles, Wn. Sermon by Rev. Wallace Nutting; other parts by Rev. Messrs. Samuel Greene and A. J. Bailey.
HALLOCK, Leavitt H., i. Dec. 22, First Ch., Tacoma, Wn. Sermon by Rev. T. E. Clapp; other parts by Rev. Messrs. Wallace Nutting, W. C. Merritt, G. H. Lee and C. L. Diven.
HAYNES, William, recognized as pastor Dec. 14, Lyme Ch., Bellevue, O. Sermon by Rev. A. E. Woodruff; other parts by Rev. Messrs. B. R. James, T. M. Whitlock, R. R. Dayles and W. T. Hart.
HICKS, Lewis W., i. Dec. 13, Wellesley, Mass. Sermon by J. W. Cooper, D. D.; other parts by Rev. Messrs. L. E. Eastman, E. C. Sturgis, D. D., Jonathan Edwards, G. C. Phelps and George Adams, D. D.
JONES, Fred V., O. Dec. 20, Parsons, Kan. Sermon by Rev. J. G. Dougherty, D. D.; other parts by Rev. Messrs. L. F. Broad, M. J. Morse, C. N. Queen and G. V. Martin.
PASCO, Martin K., i. Dec. 13, Plymouth Ch., Chillicothe, O. Sermon by Rev. W. H. Warren; other parts by R. S. Lindsay, Alexander Milne, W. S. Bugbey and C. E. Dickinson.
STEMEN, John A., i. Dec. 16, Como Ave. Ch., Minneapolis, Minn. Address by Rev. Smith Baker, D. D.; other parts by Rev. Messrs. J. H. Morley, G. K. Merrill and J. H. Chandler.

Resignations.

ALEXANDER, W. Herbert, Marlboro, N. H.
BROOKS, W. H., Porter, Ind.
GRIFFIS, William E., Shawmut Ch., Boston, Mass.
LEEDS, Samuel P., Dartmouth College Ch., Hanover, N. H.
PLASS, Norman, Plymouth Ch., Lincoln, Neb.
RANDALL, Frederick D., Malden, Ill.
SARGENT, Benjamin F., Fresno, Cal.
SHEPHERD, Samuel, Forestville, Ill.

Dismissals.

SPERRY, Willard G., First Ch., Manchester, N. H., Dec. 22.

Churches Organized.

ANGOLA, Kan., Dec. 19.
GRAND RAPIDS, Mich., Plymouth Ch. Recognized Dec. 19. Twenty-five members.
MERRITT, Minn., Recognized Dec. 22. Eighteen members.
PITTSBURG, Pa., Dec. 19. Twenty-seven members.

Miscellaneous.

BRYANT, Samuel J., of West Haven, Ct., is afflicted by the death of his fourteen year old son, who was drowned, Dec. 19, while skating.
ELY, Robert E., is supplying the church in Randolph, Mass.
FRANCIS, A. H., has been engaged to supply the church in Orange, Vt.
GUNSAULUS, Frank W., is to be at the head of the Armour Manual Training School, Chicago.

McPHERSON, James, for three years pastor at Grove land, Minn., will go to Scotland to pursue his studies.

ADDITIONS TO THE CHURCHES.

	Conf. Tot.		Conf. Tot.
Ablington, Ct.,	10	Mills College, Cal.,	18
Alameda, Cal.,	5	Morton, Ill.,	15
Alma, Io.,	10	Newville, Io.,	9
Buffalo Center, Io.,	3	Oakland, Cal., First,	18
Canterbury, N. H.,	8	Omaha, Neb., St. Ma-	15
Castana, Io.,	10	ry's Ave.,	4
Chapin, Io.,	4	Ottawa, Ill.,	17
Charlestown, Mass.,	21	Painesville, O.,	12
Cheboygan, Mich.,	5	Perth Amboy, N. J.,	30
Cheyenne, Wyo.,	6	Swedish,	30
First,	6	Pittsburg, Pa., Puri-	6
Chicago, Ill., Califor-	14	tan,	27
Ch. of Covenant,	30	Pleasant Prairie, Wn.,	8
Colorado Springs, Col.,	6	Republic, Mo.,	5
Curtis, Neb.,	5	Roberts, Ill.,	7
Deer Isle, Me.,	3	Rockford, Ill., First,	15
Des Moines, Io., PUL-	1	Sandwich, Ill.,	6
grim Ch.,	5	San Francisco, Cal.,	8
Duluth, Minn., First,	3	Bethany,	10
East Harrington,	7	Plymouth,	8
Ellington, Ct.,	19	Sand,	8
Elis, Kan.,	36	Santa Rosa, Cal.,	19
Ellington, Ct.,	19	Seekonk, Mass., Union,	3
Evanston, Ill.,	11	Shelton, Ct.,	25
Fiske Station, Mich.,	5	St. Louis, Mo., First,	8
Flinn Valley, Cal.,	13	Stillwater, Okl.,	7
Zion Ch.,	13	Waterbury, Ct.,	3
Grand Rapids, Mich.,	27	Westfield, Vt.,	4
Plymouth,	3	West Superior, Wis.,	4
Memorial,	3	Wheatland, Mich.,	2
Griggsville, Ill.,	3	Whiting, Ind.,	4
Hartford, Ct., Pearl	2	Williamsburg, Io.,	17
St.,	2	Winona, Minn., Sec.	15
Huntington, W. Va.,	2	Yandotte, Mich.,	12
Iowa City, Io.,	2	Yankton, S. D.,	8
Lawn Ridge, Ill.,	33	Ypsilanti, Mich.,	15
Lewiston, Mich.,	3	Five churches with	6
Lorin, Cal.,	14	two or less,	10
Melvin, Ill.,	18		
Merritt, Minn.,	18		

Conf. 311; Tot. 840.

Total since Jan. 1. Conf., 14,575; Tot., 27,317.

OTHER CHRISTIAN WORK.

Mr. Moody's interest in his institutions at Northfield has suffered no diminution by reason of his fourteen months' absence in Europe. He is especially gratified at the lusty growth of the Ladies' Training School, the newest offshoot of the great educational plant at Northfield, and gives practical evidence of his interest by plans for enlargement. The terms, however, will remain the same, viz., \$50 for three months, which covers the expense of a comfortable room, board and tuition. The special rates for students, to the number of twenty-five, selected by Christian Endeavor Societies will continue to be only \$35 per term. Eleven pupils are already enjoying this privilege. A friend has also offered to give ten free scholarships for the use of worthy applicants for the new term, which opens Jan. 5 and closes March 30.

Deaths.

The charge for notices of deaths is twenty-five cents. Each notice must contain ten cents, counting each word to a line. The money should be sent with the notice.

ADAMS—In Rocky Hill, Ct., Mrs. Aaron C. Adams, wife of the Congregational minister.
BALDWIN—in Providence, R. I., Dec. 17, Charles F., son of Prof. Cyrus Baldwin of Hill, N. H., aged 40 yrs.
CHAPMAN—in West Hampton, Dec. 15, Julia M., daughter of the late Anson and Electa Hooker Chapman.

DICKINSON—in Salem Ore., Dec. 4, Rev. O. Dickinson, aged 74 yrs. He was a graduate of Andover Seminary and a pioneer home missionary but of late years has been identified with the Seventh Day Adventists.

GORDON—in Stamford, Vt., Dec. 16, Marcia F., widow of Jackson Gordon, aged 78 yrs.

KIRKHAM—in Springfield, Dec. 23, Mrs. Frances, wife of James Kirkham, aged 69 yrs. Although an invalid nearly all her life she was a most efficient member of the First and later of the South Church and a generous giver to all benevolent enterprises.

LOCKE—in Springfield, Vt., Dec. 14, Nancy Locke, wife of the late Orin Locke, aged 84 yrs.

FRANCIS E. LOUD.

Died at Weymouth, Dec. 12, Deacon Francis E. Loud of the First Church, Weymouth. These words will suggest to very many who knew him pleasant memories of a large-minded and large-hearted man, whose place was always notably filled when he was in it, and he was rarely absent at the services of the ancient church where he so long worshipped and in the beautiful and hospitable home where he rejoiced in the privilege of entertaining so many of God's servants. One of the "solid men" of the town, always ready to help on the right side with vote or voice or purse, we yet think of him as especially serviceable in the church and in his home hospitalities. The church of his fathers was especially dear to him. He loved religious thought, reading and service. He was the true friend of his pastor, always standing by him and seconding his efforts as the servant of God. Though by instinct and training a Puritan of the Puritans he was yet of so broad a mind and of so sweet a spirit that he kept in touch with modern thought and could work in warmest personal sympathy with any one who was a sincere servant of the Lord Jesus, whatever his intellectual creed. It was a great grief to him that in later years an infirmity of hearing cut him off largely from active participation in the Sunday services. But he had a well-stored memory filled with the richest truths of God.

In his comfortable home he surrounded himself with much that ministered to the good and the happiness of others as well as of himself and his immediate family. Especially fond of horticulture he superintended his bobooses and gardens with real enthusiasm, and many a sick chamber and house of mourning as well as the sanctuary was brightened with his welcome and fragrant gifts. In his home he entertained hospitably many ministers and missionaries, as well as others, always entering so fully into the pleasure of entertaining as to make his guests almost feel that he was their debtor rather than they him. He regarded his home as a gift of God to be used for God's glory. He was a man who will be missed on earth, but those who knew him will not fail to think chiefly of how his active and inquiring mind and spirit must now be reveling in the undying visions of truth and radiance in the city of our God.

F. H. P.

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WHAT MEN AND WOMEN SAY.

— I prefer to interpret Paul by Christ and not Christ by Paul.—*Rev. John Hunter.*

— I used to ask God to come and help me. I now ask if I may come and help Him.—*Rev. F. B. Meyer.*

— If the church has a right to form the canon, the church has the right to revise the canon.—*Rev. A. Goodrich.*

— I sometimes feel that the only money I have is that which I have given away. The rest is just waiting.—*George W. Childs.*

— I think the time has come for a conference of presidents, professors and parents to consider how the benefits may be secured from many exercises without the accompanying evils.—*Ex-President McCosh of Princeton College.*

— What is now called Christianity has for its foundation pre-Christian paganism and for its superstructure post-Christian metaphysics. . . . Christ and "Christianity" are wide as the poles asunder.—*Rev. Professor Momerie.*

— Does theosophy attempt to explain the life and miracles of Christ by hypnotism and mesmerism? It does not. Nothing as low as hypnotism could be predicated of Christ and His works barely impinge, I think, on mesmerism.—*Mrs. Annie Besant.*

— The agnostic, however, need not be altogether without God. There remains for him the absolute, unknown Reality, deanthropomorphised and devoid of all qualities, capable of awakening an awe like that produced by a sandy desert.—*Prof. A. B. Bruce.*

— If the world in the great march of the centuries is going to be richer for the development of a certain national character, built up by a larger type of manhood here, then for the world's sake, for the sake of these very nations that would pour in upon us that which would disturb that development, we have a right to stand guard over it.—*Bishop Phillips Brooks.*

— Happy the church that can turn part of its property into endowment. Only the revenue of the endowment should be used, not in meeting the ordinary current expenses, otherwise there is danger of permanently pauperizing the church. Rather let it be spent in the educational, social, philanthropic and evangelistic work which will constantly tend to quarry out and bring into the church new people, who, in their turn, will help to pay the current expenses.—*Edward Judson, D. D.*

— I believe in the Salvation Army because the wealth of wisdom, wit and work in women has been utilized by your great leaders as never before in the cause of our Master and Lord. I

am a Methodist, and my apprenticeship in the mighty church founded by Susanna Wesley's son John, and set to music by her son Charles, long ago taught me that for the hosts of God to go forth without women was like a bird beating the air with but a single wing. The church has long hobbled on one foot. Your Army has succeeded in getting the other foot to the floor and "the swing of conquest" is the result.—*Frances E. Willard.*

— The real problem which confronts us as presenting the most deplorable outlook is that of the unproductive, self-indulgent rich man, who possesses wealth without the knowledge or the desire to put his wealth to proper use. This danger is likely to increase in the case of fathers who leave fortunes to sons without having taught them the responsibility that should accompany the legacy. I think we do not give sufficient credit to the rich young man. He is the most severely tested and tempted of all young men, and when he evinces an appreciation of his position, and the debt he owes on account of it to society, it is a case of moral victory over tremendous odds.—*Prof. F. G. Peabody.*

CONNECTICUT'S FIRST VOLUNTEER.

The following incident is interesting because it is written by Charles Dudley Warner, because it refers to Senator Joseph Hawley and because it describes a period of national history that this busy, peaceful generation will forget if it is not careful. Mr. Warner at the time was assistant editor of the *Hartford Evening Press*, subsequently merged with the *Courant*. He says:

One Saturday afternoon in April, about 1 o'clock, as I was taking telegrams in the little cubby, a manifold sheet was handed in with only these words on it: *Sumter is fired on.* I turned cold and very pale, I am sure, and without a word passed it over to General Hawley, who sat at the opposite desk facing me. He read it, turned pale for one instant, then flushed, started up, struck the desk heavily with his fist and exclaimed, "My God, Charlie, I must go!" and passed straight to the desk in the counting-room. In less than five minutes he had drawn up an enlistment paper, "We, the undersigned, agree," etc., and signed it—the first volunteer in Connecticut. Before night the paper was filled up and the first company of the First Regiment was raised.

And what a Sunday that was! In all the crowded churches, with heavy hearts but exultant patriotism, they sang "My country, 'tis of thee," and at noon the whole town seemed to be gathered in State House

Square. It was packed with thousands, men, women and children, and when the flag was raised, the starry flag, which lots of people had scarcely ever seen before and few knew how to make, the great hymn of My Country went up, while tears streamed down the cheeks of the singers. There was no hate then, only sorrow and invincible determination and a mighty emotion of love for the flag and the country.

THE CHURCH AND THE MASSES.

Prof. Henry Drummond, in his latest booklet, just issued, entitled *The City Without a Church*, says:

The masses will never return to the church till its true relation to the city is more defined. And they can never have that most real life of theirs made religious so long as they rule themselves out of court on the ground that they have broken with ecclesiastical forms. The life of the masses is the most real of all lives. It is full of religious possibilities. Every movement of it and every moment of it might become of supreme religious value, might hold a continuous spiritual discipline, might perpetuate, and that in most natural ways, a moral influence which should pervade all cities and all states. But they must first be taught what Christianity really is and learn to distinguish between religion and the church. After that, if they be taught their lesson well, they will return to honor both.

Our fathers made much of "meekness" for heaven. By prayer and fasting, by self-examination and meditation, they sought to fit themselves "for the inheritance of the saints in light." Important beyond measure in their fitting place are these exercises of the soul. But whether alone they fit men for the inheritance of the saints depends on what a saint is. If a saint is a devotee and not a citizen, if heaven is a cathedral and not a city, then these things do fit for heaven. But if life means action and heaven service, if spiritual graces are acquired for use and not for ornament, then devotional forms have a deeper function. The Puritan preachers were wont to tell their people to "practice dying." Yes, but what is dying? It is going to a city. And what is required of those who would go to a city? The practice of citizenship—the due employment of the unselfish talents, the development of public spirit, the payment of the full tax to the great brotherhood, the subordination of personal aims to the common good. And where are these to be learned? Here, in cities here. There is no other way to learn them. There is no heaven to those who have not learned them.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING. Pilgrim Hall, Jan. 9, 10 A. M. Topic, The Immigrant's Side of the Immigrant Question. To be opened by Rev. A. C. Berle.

THE LADIES' PRAYER MEETING. in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

MOXADROCK ASSOCIATION. Second Church, Keene, N. H., Jan. 3, at 10 A. M.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS.—The twenty-fifth annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, on Wednesday and Thursday, Jan. 11 and 12, 1893. Morning sessions at 10, afternoon sessions at 2. A meeting for delegates only will be held in the chapel of the church on Tuesday, Jan. 10, at 9.30 A. M.

Historical papers will be given and addresses are expected during the meeting from Mrs. Joseph Cook, Mrs. L. E. Caswell, Mrs. L. D. Withard and Rev. John G. Paton of New Hebrides and a large number of missionaries. There will also be a thank offering service conducted by Mrs. C. L. Goodell.

Arrangements have been made for reduction of fare on the railroads, particulars of which will be given next week.

ABBEY B. CHILD. Home Secretary.

DAILY PRAYER MEETING at the Young Women's Christian Association, 68 Warren Street, Boston, during the Week of Prayer, conducted by representative women from various denominations.

CHURCHES wishing to secure supplies, candidates, evangelists or missionaries may apply to the Evangelistic Association of New England, J. E. Gray, Secretary, 7 Tremont Place, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

MASSACHUSETTS BIBLE SOCIETY furnishes churches, Sunday schools and families with Bibles and Testaments in all styles and languages. Bibles 20 cents, Testaments 5 cents and upward—gratis to needy cases. Send for price list. E. Catler, Agent, 12 Bosworth Street and 41 Bromfield Street, Boston.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

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THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. Mr. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Maille, Field Sec., Congregational House, Boston; T. J. Gardner, W. Sec.; C. V. Harrison, V. Field Sec., 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Herrick, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

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AMERICAN SEAMEN'S FRIEND SOCIETY. No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seaman's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
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Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

The Training School for nurses of the North Adams Hospital will receive a few more pupils in January. Course of instruction two years. Apply to Mrs. A. W. Hunter, North Adams, Mass.

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IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMN, mention is made of the fact that the advertisement was seen in the *Congregationalist*.

THE BUSINESS OUTLOOK.

Money is working very close indeed at the close of the year 1892. In Boston a full six per cent. rate is demanded on time money and large blocks have been loaned to responsible borrowers on good stock exchange collateral at eight per cent. on call. In New York rates for day to day accommodation at the stock exchange have spurted at times to thirty per cent. and while such rates apply to a very small and insignificant amount of business they yet indicate very fairly the stringent condition in which the money market is found.

It is the more surprising that money is so close because there is no boom in general trade or extravagant speculation in stocks. The volume of trade is large but conservatively handled. In only one great item are stocks of merchandise excessive and that is wheat. And for another reason the prevailing stringency is a surprise and that is a reason growing out of the constant additions to the volume of the currency through the purchase of silver by the Government and emissions of coin notes.

On Dec. 1, 1892, the total amount of money in the country was \$2,191,246,816 or \$14,822,247 increase over the amount on Dec. 1, 1891. This was in spite of the heavy drain of gold to other countries. Moreover, the amount in circulation, outside of the treasury, was \$1,614,790,266 on Dec. 1 last, an increase in the year of \$37,528,196.

The fact of tight money at Boston and New York, in the face of the foregoing facts, is to be explained by the distribution of money. Thus the New York banks hold \$16,000,000 less money today than they did one year ago, notwithstanding the increase of \$37,000,000 in the amount in circulation. This money is elsewhere than in the New York and Boston banks. Somebody may suggest that large amounts have been hoarded, but that explanation will not be believed. The probable great cause of the loss of money by the New York banks is the scattering of money to the West in payment for the large crops of 1891, for which the farmers got high prices. And that money has this year remained in the West.

Prevailing distrust has much to do with high rates. There is no concealing the fact that if all lenders had ample confidence in the stability of our currency, in the maintenance of the parity of gold and silver in our circulating medium, there would be funds enough to immediately cause a decline in loaning rates. But that confidence does not exist absolutely, is losing ground and cannot be expected to reappear without stint until legislation is effected looking to decreased emissions of silver notes and increased gold reserve in the treasury.

EDUCATION.

—Michigan University enrolls this year over 2,500 students, the three leading departments, literary, medical and law, registering, respectively, 1,341, 330, 564.

—Montgomery Hall at Colorado College, which was completed last year, is already being enlarged for the accommodation of the increased number of students in attendance this year.

—To the munificent gifts which members of the Fairbanks family for two generations have made to the town of St. Johnsbury, Vt., is added another in the shape of a \$25,000 scholarship to the academy in that place. It is a memorial gift from Prof. Henry Fairbanks in honor of his son, Albert T., who died a year ago and was at that time a member of the middle class.

—President Thwing's vigorous plans for enlarging the work of Western Reserve University develop rapidly and successfully. The latest announcement is the establishment of a graduate school, having for its teachers the members of the faculties of Adelbert College and the College for Women and offering many fresh and strong courses leading to the degrees of A. M. and Ph. D. Provision is made for both resident and non-resident work.

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Seventy-Eighth Semi-Annual Statement, July, 1892.

CASH CAPITAL.....\$3,000,000.00
Reserve Premium Fund.....4,172,337.00
Reserve for Unpaid Losses, Claims and Taxes.....745,975.56
Net Surplus.....1,237,920.96

CASH ASSETS.....\$9,156,931.52

SUMMARY OF ASSETS.

Cash in Banks.....\$300,512.51
Real Estate.....1,507,303.27
Bonds and Mortgages, being first lien on Real Estate.....695,190.00
United States Stocks (market value).....1,678,575.00
Bank and Railroad Stocks and Bonds (market value).....3,309,915.00
State and City Bonds (market value).....887,067.87
Loans on Stocks, payable on demand.....149,700.00
Premiums uncollected and in hands of Agents.....538,232.58
Interest due and accrued on 1st July, 1892.....39,445.29

TOTAL.....\$9,156,931.52

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W. L. BIGELOW, Secretaries.
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New York, July 15, 1892.

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Assets.....17,131,407.06

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THE EVIL OF REALISM.

many educational leaders and teachers, unfortunately, lend their influence to raise the false standard that to discern a fact is the chief object and realism the highest type of literary and artistic excellence. To what a dry stalk has this theory reduced modern poetry! The standard is false, because it ignores the soul which underlies physical fact. The death of a martyr and of a murderer are the same to a Zola and to a physicist, but the difference to a true artist is world wide. Art discovers realms of value which science cannot reach. The wide popularity of music is largely because this is the sole realm of art which scientific pedantry has not yet known how to invade and destroy. That this last refuge of the artistic instinct is imperiled would appear when the musical critic of such a paper as the *New York Nation* is allowed to condemn the symphonies of Beethoven as four-storied artistic concoctions.—*Professor Fenelossa.*

CONGREGATIONAL MINISTERS DECEASED DURING 1892.

	AGE
Abbott, Theophilus C., Lansing, Mich.,	Nov. 6, 66
Bailey, Alfred E., Frattville, Mich.,	Apr. 14, 33
Barrows, Charles D., Lowell, Mich.,	Sept. 15, 48
Benton, Joseph A., Oakland, Cal.,	Apr. 7, 73
Bisbee, John H., Westfield, Mass.,	Jan. 26, 87
Blakely, Quincy, Wakefield, N. H.,	Feb. 26, 67
Blanchard, Jonathan, Wheaton, Ill.,	May 14, 81
Burr, Willard, Oberlin, O.,	Aug. 29, 80
Burr, Zalmon B., Southport, Ct.,	Jan. 7, 79
Chandler, Joseph, St. Anthony Park, Minn.,	July 27, 73
Chapin, Aaron L., Beloit, Wis.,	July 22, 75
Chapin, Nathan C., Minneapolis, Minn.,	Dec. 11, 69
Colton, Erastus, Roscoe, Ill.,	Jan. 31, 85
Crane, Ethan B., Brooklyn, N. Y.,	Mar. 7, 81
Curtiss, Leander, East Gilead, Mich.,	May 4, 66
Dame, Charles, Falmouth, Mo.,	June 26, 82
Davison, Joseph, Hartland, Wis.,	Feb. 8, 86
Dawes, Ebenezer, Lakeville, Mass.,	Jan. 29, —
Dudley, Martin, Lowell, Mass.,	May 22, 78
Dutton, Albert L., So. Framingham, Mass.,	Feb. 18, 61
Eastman, Lucius E., Framingham, Mass.,	Mar. 29, 82
Fiske, Albert W., Penacook, N. H.,	Dec. 7, 90
Foster, Roswell, Phillipston, Mass.,	May 7, 67
Fowler, Stacy, Cliftondale, Mass.,	Nov. 3, 64
Frederick, Henry A., Barto's, Pa.,	Feb. 2, 75
Geer, Herman, Tabor, Io.,	Jan. 25, 74
Gould, Samuel L., Auburn, Me.,	Jan. 18, 82
Greely, Stephen S. N., Gilmanston, N. H.,	Oct. 25, 79
Greene, Caleb, Jain, Ind.,	Jan. 15, 85
Hale, John G., Redlands, Cal.,	Mar. 22, 68
Harrison, Phares, Seattle, Wn.,	June 2, 70
Haven, John, Charlton, Mass.,	Sept. 10, 84
Hawes, J. B., New Rochester, N. Y.,	July 25, 46
Hawes, Josiah T., Litchfield, Me.,	Oct. 22, 94
Hemenway, Asa, Manchester, Vt.,	Feb. 29, 81
Hodde, Henry, Appanoose, Kan.,	Jan. 10, 51
Howard, Roland E., Rome, N. Y.,	Jan. 25, 58
Howland, William W., Jaffna, Ceylon,	Aug. 26, 75
Ingalis, Frank T., Springfield, Mo.,	Aug. 8, 48
Ives, Alfred E., Castine, Me.,	Aug. 2, 83
James, William A., Los Angeles, Cal.,	Jan. 14, 59
Kellogg, Joseph F., Petosky, Mich.,	Jan. 14, 55
Kingman, Matthew, Amherst, Mass.,	May 2, 85
Little, Charles, Lincoln, Neb.,	Aug. 19, 74
Livermore, Aaron R., New Haven, Ct.,	Jan. 24, 81
Lord, Daniel B., West Hartford, Ct.,	June 30, 54
Loring, Henry S., Sidney, Me.,	Dec. 17, 73
Loring, Joseph, East Otisfield, Me.,	Feb. 11, 87
Mellen, William, Oberlin, O.,	Feb. 12, 75
Merrill, Elijah W., Minneapolis, Minn.,	Feb. 15, 76
Merriman, William E., Boston, Mass.,	Aug. 1, 80
Milton, George R., Elgin, Ill.,	July 23, 52
Myrick, Osborn, Rutland, Vt.,	Jan. 15, 73
Nelson, Andrew H., Williston, N. D.,	Feb. 1, —
Norton, John F., Natick, Mass.,	Nov. 3, 83
Noyes, Joseph T., Madras, India,	Aug. 6, 74
Osgood, Reuben D., Turner, Me.,	Jan. 1, 59
Past, John D., Kaawaloa, Hawaii,	July 15, 82
Pest, Josiah W., Monticello, Io.,	Apr. 17, 83
Porter, Noah, New Haven, Ct.,	Mar. 4, 80
Powell, Samuel W., Chester, Mass.,	May 7, 54
Rounce, Joseph S., Medford, Minn.,	Jan. 15, 77
Sessions, Alexander J., Beverly, Mass.,	Jan. 16, 83
Sherwin, John C., Eau Claire, Wis.,	Feb. 28, 80
Sikes, Lewis E., Leonardville, Kan.,	Mar. 31, 81
Spalding, Samuel J., Newburyport, Mass.,	Apr. 10, 61
Stearns, Lewis F., Bangor, Me.,	Feb. 9, 45
Stone, Andrew L., San Francisco, Cal.,	Jan. 17, 77
Stone, James P., Lower Cabot, Vt.,	Jan. 27, 81
Stone, Levi H., Castleton, Vt.,	Jan. 24, 86
Swift, Eliphalet Y., Denmark, Io.,	June 15, 77
Tanner, Edward A., Jacksonville, Ill.,	Feb. 8, 55
Tuck, Jeremy W., Worcester, Mass.,	Feb. 23, 81
Utey, Wells H., Parsons, Kan.,	Jan. 24, 47
Walbridge, Everett L., Johnson, Vt.,	Oct. 6, 46
Warren, Israel P., Portland, Me.,	Oct. 9, 78
Wells, James, Douglas, Mass.,	Jan. 31, 77
Wheeler, Orville C., Burlington, Vt.,	Feb. 1, 75
White, Orlando H., Stratford, Ct.,	Jan. 10, 72
Worcester, Isaac R., Auburndale, Mass.,	Oct. 23, 83

DIED IN 1891 BUT NOT REPORTED.

Gerry, Elbridge, West Randolph, Vt., Dec. 23, 54
 Mason, Joseph, Minneapolis, Minn., Dec. 26, 79
 Miner, Ovid, Syracuse, N. Y., Dec. 20, 88

Average age of eighty ministers deceased, 71.4.

THE STAGE AND THE PULPIT.—An interview was recently obtained the same day by a noted journalist of a leading divine and an actress of conceded ability and popularity. Both noticed the journalist to be suffering from a cold and cough, and in extending their sympathies both happened to mention the same and a well-known remedy—Adamson's Balsam. The moral is obvious.

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SUGGESTIVE FACTS.

Boston sends and receives more mail matter per capita than any city in the United States.

After Jan. 1, 1893, the fee for each piece of registered mail matter will be eight cents instead of ten.

Great Britain's revenue last year from patent medicine was \$1,200,000. France taxes each owner of a bicycle \$2 per year. As there are 225,000 bicyclists the revenue received is not to be ignored.

General Dodds, the French commander who has fought so successfully against the King of Dahomey, is of mixed blood, what we in this country would call a negro. His recent promotion for gallantry will not startle the French as would a similar fact in this country.

The value of the books imported into the United States during the nine months ending Sept. 30, 1892, was \$1,452,118. The value of the books exported during the same period was \$1,257,513. It is interesting to note that of the books exported Brazil follows Great Britain in the value of the books bought and British North America is a good third.

The reports of the clearing houses of this country show that the daily transactions covered by checks drawn upon banks aggregate about \$160,000,000 a day. The total supply of money in this country is less than \$1,800,000,000. Every day in Chicago about \$18,000,000 in checks pass through the clearing house, but to settle them all only \$500,000 in cash is needed.

Mrs. Alice Freeman Palmer, in an address at the recent dedication of new buildings for the College for Women of Western Reserve University, enumerated the following facts as indicative of the new order of things in education. Twenty-two American girls and women are students in Leipsic University, and Berlin, Heidelberg, Bonn and Freiburg are also admitting them. Every Scotch university within six months has promised its degrees to successful women. Yale has thirty women at work for the doctor's degree, Brown University a half a hundred more, and the University of Pennsylvania has just dedicated colleges that are to be homes for its female students. Chicago and Leland Stanford, Jr., Universities are offering to Western girls the same advantages as to their brothers.

THE NEW VIEW OF INSPIRATION.

Accepting the Bible as from God, criticism seeks to ascertain its nature, and in pursuance of this object inquires into the date and authorship of its various parts, the relevancy of their contents to the circumstances in which they were written, their origin on the human side. When thus set in their actual place in the orderly development of God's revelation of Himself a new significance is found in these books; the predictions contained in the prophetic books are interpreted by the emergencies which evoked them, and they are seen to form an organic part of the prophetic function of Israel's history. The difficulties of the historical books, which have proved stumbling-blocks of so serious a character to the faith of many, are removed as soon as criticism sets the books in connection with their origin.

This ascertainment of the origin, aim and relevancy of the individual books has led to an inductive treatment of inspiration itself. Instead of imagining how God might reveal Himself, or dogmatically affirming that thus or thus He must communicate to men what He wished them to know, criticism has suggested that the true method is to ascertain what Scripture actually is and how God has in point of fact revealed Himself. But there is scarcely a single doctrine which has not felt the breath of the changed atmosphere in which we live. The famous words of Butler have been verified: "As it is owned the whole scheme of Scripture is not yet understood, so if it ever comes to be understood it must be in the same way as natural knowledge is come at, by the continuance and progress of learning and of liberty, and by particular persons attending

to, comparing and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many things as yet undiscovered." The truth of these words has been remarkably illustrated in this generation, which has produced works on Scripture which practically supersede all previous expositions of its meaning. And the hopeful outlook of theology in our own day arises from this, that the full results of progress in general buoy a knowledge have yet to be appraised and applied to the central science.—Prof. Marcus Dods, in *British Weekly*.

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BIOGRAPHICAL.

REV. DR. E. E. BLISS.

Rev. Edwin E. Bliss, D.D., whose death at Constantinople was reported by cable last Friday, deserves the grateful remembrance of all interested in the spiritual regeneration of the Turkish empire. During his forty-nine years of service he had seen the development from small beginnings of a work which is now a power throughout that empire, widely affecting the intellectual and religious life of all the nationalities forming its population. When he first went to Turkey not a Protestant church had been organized where are now more than a hundred. There was no high school where are now Christian schools and colleges for both young men and young women attended by more than a thousand pupils. A Christian literature is now in the hands of the people in all the principal languages spoken. Such are some of the conspicuous changes which Dr. Bliss was influential in bringing about as a man of large sympathies, generous aims, remarkable for his good judgment, sound sense and genial humor. So eminent was he in counsel and so wise in solving difficulties that arise sometimes even on missionary ground that some years ago, when he felt that in his feeble physical condition he ought no longer to remain in the field and burden with his support the treasury of the board, he was urged to stay for the sake of his presence and personal influence in Constantinople. No one who has enjoyed his acquaintance can ever forget the gentleness and sweetness of his Christian spirit, his kindly words and his genial smile.

N. G. C.

BOOKS OF THE WEEK.

- Houghton, Mifflin & Co. Boston.*
 THE SONG OF THE ANCIENT PEOPLE. By Edna Dean Proctor. pp. 69. \$5.00.
 FRANCIS DRAKE. By S. W. Mitchell, LL. D. pp. 60. \$1.25.
 THE MOTHER AND OTHER POEMS. By S. W. Mitchell, LL. D. pp. 69. \$1.25.
Lee & Shepard. Boston.
 THE CONWAYS. By Effie W. Merriman. pp. 303. \$1.2.
Roberts Brothers. Boston.
 THE CHOUANS. By Honore de Balzac. pp. 383. \$1.50.
Tast, Sons & Co. New York.
 THE LAST CONFESSION. By Hall Caine. pp. 177. \$1.00.
 WHO IS THE MAN? By J. S. Tait. pp. 294. \$1.25.
 THE SECRET OF NARCISSE. By Edmund Gosse. pp. 240. \$1.00.
 A BATTLE AND A BOY. By Blanche W. Howard. pp. 285. \$1.00.
E. & J. B. Young & Co. New York.
 A MERRY HEART. By H. May Poynter. pp. 157. 60 cents.
 THROUGH ALL THE CHANGING SCENES OF LIFE. By S. B. Gould. pp. 159. 60 cents.
 STUPID CHRIS. By Maud Carew. pp. 128. 40 cents.
Brentano's. New York.
 IN THE QUEEN'S NAVY. By C. N. Robinson and John Leyland. pp. 382. \$1.50.
 COLLOQUIAL ITALIAN FOR TRAVELERS. By H. Swan. pp. 107. 75 cents.
The Century Co. New York.
 THE WINTER HOUR AND OTHER POEMS. By R. U. Johnson. pp. 87. \$1.00.
G. P. Putnam's Sons. New York.
 JOHN WYCLIF. By Lewis Sargent. pp. 377. \$1.50.
 DODD, MEAD & CO. New York.
 PERCHANCE TO DREAM. By Margaret S. Briscoe. pp. 280. \$1.25.
Fowler & Wells Co. New York.
 THE WELL DRESSED WOMAN. By Helen G. Ecob. pp. 253. \$1.25.
Charles E. Merrill & Co. New York.
 LECTURES ON ARCHITECTURE AND PAINTING. By John Ruskin, LL. D. pp. 256. \$2.75.
American Book Co. New York.
 THE COMEDY OF TWELFTH NIGHT. By William Shakespeare. pp. 99. 20 cents.
American Baptist Publication Society. Philadelphia.
 THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. pp. 590. \$2.00.
Rufus C. Hartranft. Philadelphia.
 MY THREE LEGGED STORY TELLER. By Adelaide Skeel. pp. 203. \$1.00.
Woman's Temperance Publishing Association. Chicago.
 A WOMAN'S EVANGEL. By Eva K. Griffith. pp. 296. \$1.25.
 BRIGHT-EYES. Arranged by Alice M. Guernsey. pp. 32.
Searle & Gorton. Chicago.
 LETTERS TO A LITTLE GIRL. By Helen E. Starrett. pp. 155. \$1.25.
- MAGAZINES.
 October. EXPERIMENT STATION RECORD.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.
 November. ANDOVER REVIEW.
 November-December. OLD AND NEW TESTAMENT STUDENT.
 December. NINETEENTH CENTURY.—FORTNIGHTLY REVIEW.—MUSIC REVIEW.—OUR DAY.—LEND A HAND.—ENGLISH ILLUSTRATED.—PREACHER'S.—FULFILL.—ART JOURNAL.—CHARITIES REVIEW.—TWO TALES.—ARTIST.
 January. PETERSON'S.—WORTHINGTON'S.—FRANK LESLIE'S.—SCRIBNER'S.—MISSIONARY REVIEW OF THE WORLD.—ART.—GODEY'S.

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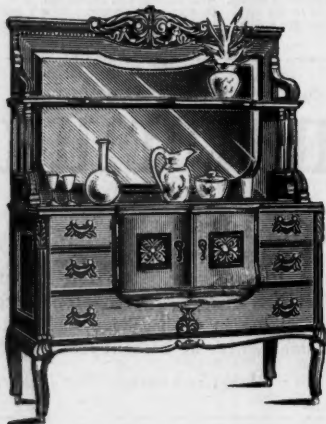
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*Details had not been prepared when this paper went
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